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1920s

Call of Cthulhu

Horror Roleplaying

2362

The Compact Trail of Tsathoggua

Classic adventures in the wilds of Canada and Greenland, fighting against the ancient power of the Great Old Ones.

by Keith Herber

illus. by Jason Eckhardt & Steve Purcell

Chaosium Inc.

THE COMPACT TRAIL OF TSATHOGGUA

Second Edition, Reset and Revised

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This work is respectfully dedicated to
Edgar Allan Poe

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INTRODUCTION

The Writing on the Wall.
Introducing the scenarios within this book,
and briefly mentioning the works that inspired them.

This book contains two loosely connected adventures for the *Call of Cthulhu* roleplaying game. The first, "The Trail of Tsathoggua", is involved with the prehistory of Greenland and the beings who lived there before the coming of man. The investigators will be given the opportunity to join an expedition from Miskatonic University and together they will attempt to trace the history of this frozen continent back through the first Viking settlers, prehistoric man, and even farther back in time, to the entities who came before man.

This adventure is tailored for the physically fit investigator; the challenges include an expedition to the icy interior, the climbing of dangerous glaciers, and encounters with hostile humans and others. At the end of the journey the investigators will find themselves faced with an ancient stone temple guarded by an inhuman sentinel. If the investigators can gain entry to this building, they will find clues to the disappearance of the strange race that once worshiped here. For the less physically fit, more scholarly investigator, opportunities for quieter studious adventures also exist while in Greenland.

The second adventure, "The Curse of Tsathoggua", takes place mostly in British Columbia, Canada, where a strange hairy foot from an unknown type of animal is found in a hunter's trap. Purchased by the University of Vancouver, it first comes to the investigators' attention by means of a newspaper clipping. The investigators will find a trail that leads to the Canadian Rockies, here to learn the rest of the story that began in Greenland. Once again, physical skills could make the difference. Both this adventure and "The Trail" take place outdoors in cold weather.

The amount of physical danger in this adventure is rather small, but the investigators may be frightened away by the myriad horrors that confront them, deciding that no reward could be worth going mad.

Both adventures revolve around a rather complex history of events and it is necessary that the keeper read and understand the background before beginning play. Each adventure is complete but the investigators may follow up on a spurious clue or two. The keeper may want to add extra material to the adventures presented.

In Greenland and British Columbia, investigators may suggest the use of dogsleds or other forms of transportation. It is not beyond imagining that a bush pilot-styled investigator may want to employ a seaplane or other aircraft in Canada. Individual keepers should be prepared for these eventualities.

The Compact Trail of Tsathoggua is a reprint of a classic *Call of Cthulhu* adventure which was first published in a slightly different form in 1984. The original book also contained a third adventure, "The Haunted House", most recently reprinted in *Curse of Cthulhu*. It was not connected to the Tsathoggua story line, and so is not included here.

This new edition is the first book in Chaosium's new "Fright Night" line of scenarios. These will uniformly be short scenario books containing a small number of adventures. Each adventure is designed to be completed in a single night of gaming. Beginning keepers should find the scenarios in these books easy to run, while experienced keepers will find them useful as "breathers" inserted into more complex campaigns.

A SHORT BIBLIOGRAPHY

This scenario book is complete in itself. However, some keepers may wish to read the fiction which inspired these adventures to learn more of ancient Hyperborea and the peoples that lived there.

Clark Ashton Smith was the first author to discover ancient Hyperborea. He wrote twelve works set there, "The Muse of Hyperborea", "The Seven Geases", "The Weird of Avoosl Wuthoqquan", "The White Sybil", "The Testament of Athammaus", "The Coming of the White Worm", "Ubbo-Sathla", "The Door to Saturn", "The Ice-Demon", "The Tale of Satampra Zeiros", "Lament for Vixeela", and "The Theft of the Thirty-Nine Girdles." These have all been collected in *The Book of Hyperborea*, published by Necronomicon Press.

Lin Carter added to the lore of Hyperborea in a series of works based on Clark Ashton Smith's story ideas and fragments. These stories include "The Utmost Abomination", "The Double Tower", "The Scroll of Morloc", "The Stairs in the Crypt", "The Light from the Pole", "The Descent into the Abyss", "The Feaster from the Stars", "In the Vale of Pnath", and "Papyrus of Dark Wisdom." Robert Price is currently planning a collection called *The Book of Eibon*, which will assumedly contain these works.

Keepers may also be interested in the definitive works about Tsathoggua and Ithaqua, the two Great Old Ones central to this work. Tsathoggua plays a central role in several of Clark Ashton Smith's Hyperborea stories. He is also mentioned in H. P. Lovecraft's "The Mound." Ithaqua has appeared most prominently in August Derleth's "The Thing that Walked the Wind" and "Ithaqua", both recently collected in *Tales of the Lovecraft Mythos*, published by Fedogan & Bremer. He also appeared in Brian Lumley's *Spawn of the Winds* and *In the Moons of Borea*. ■

The Trail of Tsathoggua

(Greenland)

Investigators join a scientific expedition to Greenland to examine a strange wall found protruding from a glacier.

"We knew it for a shrine of Tsathoggua, one of the elder gods, who receives no longer any worship from men, but before whose ashen altars, people say the furtive and ferocious beasts ... have sometimes been seen to make obeisance and have been heard to howl or whine their inarticulate prayers."
—Clark Ashton Smith, "The Tale of Satampra Zeiros"

A startling discovery has been made: Eskimos hunting walrus on the east coast of Greenland have sighted a huge block of dark stone protruding from a glacier. The stone is thought to have been exposed during this year's spring thaw. The report is somewhat sketchy, but apparently the massive slab of stone is carved with a giant bas-relief representing what could be a god or hero surrounded by odd hieroglyphics. The stone protrudes from the end of the glacier, over a fjord.

Miskatonic University, which has a research vessel off the eastern seaboard, has announced plans to outfit an expedition to the area. The scientific team will be headed by Professor Curtis Mathieson, an archaeologist. Miskatonic University has already received permission from the Danish government to explore and conduct research in the area.

Synopsis of Events

Days 1-7:	Voyage to Greenland.
Day 8:	First scaffolding installed.
Day 9:	First transcriptions made.
Day 10:	Attack by Hyperboreans.
Day 11:	Quiet.
Day 12:	Wall shifts abruptly.
Day 13:	Quiet.
Day 14:	Wall falls into sea.
Days 15-19:	Voyage to Godthåb.
	Transcription of writings continues.
Day 20:	Arrival at Godthåb.
Day 21:	Eskimo song duel.
	Meeting aboard ship.
Day 22:	Mountain-climbing lessons.
Day 23:	Quiet.
Day 24:	Expedition to the interior departs.
Day 25:	Sighting of Hyperborean tracks.
Day 26:	See Hyperboreans at a distance.
Day 27:	Difficult climb.
	Attack by Gnoph-keh?
Day 28:	Discovery of the temple.
Days 29-32:	Return to Godthåb.

Keeper's Information

The huge slab is actually a portion of a stone wall broken loose from its foundations hundreds of millennia ago by the slowly creeping ice and pushed, inch by inch, toward the distant sea. The layer of ice that has covered it for thousands of years has recently broken off and fallen into the sea, exposing the wall, nearly vertical but upside down, to the first sunlight it has seen in ages.

This wall portion, two hundred feet long and nearly one hundred feet high, is a remnant of a culture that once lived on the land mass now comprising Greenland, then called Hyperborea. The hieroglyphics written on the wall will provide the expedition with clues to the location of an ancient, unknown city called Commorium. They also warn of some of the dangers of the place.

Throughout this adventure, the investigators will come across clues about the extinct Hyperboreans and a strange race of furry prehumans that dwelt here before the coming of man.

This adventure is linear; the investigators are required to move from one phase of the adventure to the next almost regardless of their individual actions (a day-to-day synopsis of events is included). The investigators are not in charge of the expedition and are expected to follow the direction of its leaders.

This adventure secretly serves as an introduction to "The Curse of Tsathoggua" also contained in this book. It is intended that the investigators not realize the connection between these two stories until well into the second one so the keeper should plan a short adventure or two between "The Trail" and "The Curse." *Horror's Heart*, a recent Chaosium release, would be particularly appropriate, since it is set in Montréal, and the players could easily stumble upon the newspaper articles leading into "The Curse" while they were preparing to leave that city. However, just about any short adventure would work fine. Due to the location of this adventure (the edge of the Arctic Circle), it should begin about the end of May or beginning of June with an eye toward beginning "The Curse" in the fall of the same year.

Pp. 6-7 detail the long history of Greenland, and should be carefully examined by the keeper before this adventure is run.

Investigators' Information

The investigators may read of this event in a newspaper or scientific journal. *Tsathoggua Papers #1* is a short article from the *Arkham Gazette*. It can be handed to the players if

the keeper wishes to begin the campaign in this manner. Assuming that they have connections at Miskatonic, the investigators will likely offer their services to the expedition.

If the investigators have not worked with Miskatonic University in the past, they could be contacted by a member of the University or expedition and their participation requested.

The Darlena

The investigators have only a week to prepare for the trip before the expedition must assemble on a Boston wharf to board the research vessel. Leased by Miskatonic University from a private company, the *Darlena* has been conducting a geological survey off the east coast of North America for the past several years. When word of the discovery in Greenland reached the University, the ship was quickly recalled to port.

Professor Mathieson is handling the outfitting of the trip, so the investigators will only have to assemble a few special or personal items they may wish to take with them. This time might also be spent in a little research on Greenland.

The expedition consists of the leader, Dr. Curtis Mathieson; a noted British scholar, Dr. Henry Ethelrod; two graduate students—Chuck Granger and Terrence Bhule; and three French-Canadian mountaineers. The ship's complement consists of Captain Klaus Voorheim, Lieutenant Andrew Mott, Chief Petty Officer Gerald Maxwell, Louis the steward, and eight sailors.

The Research Team

The following are members of the team that has been assembled to study the strange stone discovered in the glacier.

PROFESSOR CURTIS MATHIESON

Fifty-four years old, with gray, thinning hair, Mathieson is the head of the team and the acknowledged expert on matters of archaeology and anthropology; he is greatly respected by his scientific colleagues. His kindly manner, coupled with a vast knowledge of human behavior, will soon cause the rest of the team and the crew of the ship to respect him.

Mathieson possesses some Cthulhu knowledge, garnered during an expedition to central Arabia in 1906, but will rarely speak of it. He himself has reasons to believe in the Mythos, but from experience has learned not to discuss his theories with the uninitiated. He believes that the mysterious wall discovered in the glacier may be in some way tied to things hinted at in the *Book of Dzyan* but has yet to share his ideas with anyone but Ethelrod. If an investigator should approach him on the topic while in front of the rest of the group, he will decline to discuss the possibility, saying that the primitive Mythos being referred to has not been scientifically established as authentic, and is still a hodgepodge of archaeological oddities strung together by pseudoscientific imaginings. He will express the belief, as he has publicly done in the past, that unestablished

Tsathoggua Papers #1

MU PREPARES FOR ARCTIC EXPEDITION

In Greenland, the glaciers move across the land slowly, their progress measured in centuries. One such slow-moving glacier has recently revealed a great wall of stone, covered in ancient hieroglyphs that are thought to be thousands of years old.

Details are still sketchy, but reports say that the massive slab of stone, which apparently protrudes from a glacier, features a massive bas-relief of an ancient Eskimo god. Odd hieroglylphs surround the figure, and it is hoped that they may reveal the secrets of a civilization thousands of years old. Above is pictured an artist's conception of the Greenland wall of stone.

Professor Curtis Mathieson of Miskatonic University has recently secured permission from the Danish government to head an expedition to conduct research in the area. He has already begun to select his team, and has recalled the *Darlena*, a research vessel leased by the University, to carry the expedition to Greenland. Mathieson expects to have the expedition under way in mere weeks.

When asked to speculate about the origins of the wall, Mathieson said, "I am not prepared to do so at this time, although I will be happy to make a full statement when accurate research of this phenomenon has been accomplished. Suffice to say, the wall seems to be extremely ancient, and the sketches I have seen of the hieroglylphs seem to indicate that they belong to no known linguistic family."

Mathieson is still looking to fill out the Greenland research team. Individuals already selected include Doctor Henry Ethelrod, a staff member of the British Museum; Charles Granger, a graduate student at Miskatonic University; Terrence Bhule, a young though renowned

Continued on Page A7

A History of Greenland and Its Inhabitants

In the Elder Days, the ancient serpent people ruled the Earth from timeless Valusia. Before they became renowned for their great scientific prowess, they worshiped many gods, among them Tsathoggua, the sleeper of the dark below.

Some legends say that the serpent people created the voormis, a furry, fanged, dog-like race of people, as a gift to their god. Others state that the voormis are actually the progeny of Tsathoggua and a minor goddess named Shathak. Modern anthropological studies would connect the voormis to the pongids, greate anthropoid apes which first evolved 17 million years ago. The truth is lost in the depths of time. What is known is this: the voormis were one of the serpent people's many slave races, and they were especially sacred to Tsathoggua.

Three million years ago, the time of the serpent people had come to an end. The voormis, now possessed of an intelligence almost equal to the humans that were to follow them, threw off their shackles of slavery. They began to colonize prehistoric Greenland, beating back the cannibalistic gnoph-keh who had formerly ruled that land. They stole their greatest artifacts, among them the Scroll of Morloc, and afterwards were protected against the freezing rampages of the gnoph-keh and against their dark god, Rhan-Tegoth.

The voormis developed a primitive culture based upon the worship of a god who came from the bowels of the Earth. They called him Zoth-Aqqua, but this was another name for ancient Tsathoggua. With knowledge given them by their god, the voormis built crude cities among the forests and jungles of prehistoric Greenland. They spread across the face of the land mass and inhabited most of the high central plateau of Greenland.

The most ancient ice yet found in Greenland is 1.7 million years old, and it is thought that it was at this time that the climate of the central plateau cooled and glaciers started to form. Accompanying this intense cold (or possibly bringing it) came a being that was called Adukwu, a monstrous horror bound to the frozen regions of the world. Even today, he still exists, though he is now more commonly known by the name Ithaqua. Some of the voormis turned from their ancient deity, Zoth-Aqqua, and began to worship this new being. This worship called for bloody sacrifices and soon the followers of Zoth-Aqqua, led by their priests, began a zealous persecution of the heretics. A long period of civil war ensued, with the followers of Adukwu finally driven from the cities and forced to take refuge high in the frozen mountains. Some of those forced into the wilds left their home continent, some fleeing to the southeast, others to the southwest. Some remained, to grow fierce and savage in the frozen wilderness.

After this period of strife, the voormis began a slow decline. Weakened by their internal wars, they were left to the mercy of the ever-changing climate. As the ice ages came and went between 1,000,000 and 100,000 years ago, they slowly succumbed to the encroaching glaciers.

During this period, perhaps a million years ago, the first humans arrived on the shores of Greenland. These Hyperboreans were an advanced offshoot of the *Homo* genus, easily as evolved as *Homo sapiens*, which were still 900,000 years in the future.

At first the Hyperboreans lived in primitive huts and subsisted on a diet of fish and foraged plants. It was not long before the now-degenerate voormis made contact with the people on the shore. Soon they were aiding the humans with their everyday endeavors, even taking some of them back to their remaining cities in the mountains, there to teach them half-forgotten arts and sciences, sorcery, and religion.

As the humans flourished and the voormis continued to decay, contact between the two species declined until the Hyperboreans, as the humans now called themselves, came to consider themselves the rulers of the land. The dog-like voormis dwindled to little more than a myth. Finally, the only voormis left in Greenland were scattered tribes descended from the expelled followers of Adukwu, grown cruel and monstrous in their harsh environment. These beings dwelt among the high peaks, Mount Voormithadreth chief among them, while the advancing civilization of the Hyperboreans spread inland during the between-ice-age warming of the climate. The Hyperboreans eventually built their own great cities atop the foundations of ancient ruins that they found.

The voormis were almost totally forgotten by the Hyperboreans when, with the coming of the last great ice age, roving bands of the shaggy beasts, forced out of their high mountain retreats by the intense cold, began to raid and pillage small villages. The war against the beasts lasted for twenty years. It was a guerrilla action, the humans pursuing roving bands of monsters through the twisting passes and up and down the faces of glaciers, mercilessly slaughtering and being slaughtered in turn. The voormis were no match against bronze weapons and trained military tactics such as the phalanx. Eventually, almost all of the ancient race were slain. Only a few pockets of survivors remained in frozen caves in the highest mountains.

At its height, the civilization of the Hyperboreans was the greatest upon the Earth. The capital of Hyperborea, first located in Commoriom, and later in Uzuldaroum, was the height of civilization, a place of kings, princes, nobles, merchants, and priests. Surrounding lands were no less civilized. Even in the northernmost reaches of Hyperborea, upon the

peninsula known as Mhu Thulan, great research was being done. The greatest wizard of the time, Eibon, lived there, and wrote his *Book of Eibon*, which is the source of much modern knowledge of Hyperborea. The worship of Tsathoggua was forbidden in human Hyperborea, but the peoples there did follow many deities that are now lost to us, chief among them the reindeer god Yhoundeh.

Eventually, the cold again worsened and the glaciers started to push toward the sea. In these days, monsters of the frozen wastes ravaged the land, among them Rlim Shaikorth, the white worm, and Aphoom Zhah, the cold flame. Even the Hyperborean ice turned against the people, becoming an awful, animate demon. In these years, the Hyperboreans turned to darker deities, among them ancient Kulu (Cthulhu). Finally, the Hyperboreans were engulfed by the freezing ice age. Some Hyperboreans migrated away from their doomed land. Writings tell of a colony in the area now occupied by Dunwich, Massachusetts. Other groups of Hyperborean survivors are said to have traveled to Mu, Atlantis, northern Africa, Asia Minor, and Scotland.

Surviving voormis also fled Hyperborea. In the wilds of North America, they became the sasquatch, ardent worshipers of Ithaqua. In the mountains of Asia, they became the yeti, faithful followers of Tsathoggua.

Many Hyperboreans moved inland to the icy surface of Greenland, hunting what few animals still survived. For several hundred thousand years, the last Hyperboreans in Greenland lived a savage existence. Resembling primitive Eskimos, the last handful of living Hyperboreans enter into this adventure.

In the tenth century A. D., some of the last Hyperboreans came into contact with the Eskimos, who were at that time entering Greenland from North America. The Eskimos proved friendly to the Hyperboreans, helping them with the construction of small boats and teaching them what they knew of fishing and hunting, but eventually the Eskimos took offense to the Hyperborean practice of performing human sacrifice on the shores of the sea and once again the Hyperboreans were forced inland.

Early in the tenth century, Greenland's eastern coast was also landed upon by Gunnbjorn, a Norwegian. In 982, Erik the Red began exploring the coast and in 986 set out from Iceland with 25 ships laden with potential settlers. Only fourteen of the ships survived the four-day voyage to reach the southwest coast of Greenland, where the first settlement, near present-day Julianehåb, was formed. Eventually other settlements were begun and at its peak the population is thought to have reached nearly three thousand.

When Erik first landed on Greenland, no evidence of humans was found, and it was not until the 11th century that Eskimos were encountered on the northwestern coast. However, the first settlers did report meeting skraelings, an unknown word thought to have meant fairies or elves, later

interpreted to mean "barbarian" or "weakling." These were, of course, the surviving Hyperboreans.

The Norwegians eventually came into close contact with the Eskimos and it is thought that the colonies survived at least into the early 15th century. When a ship arrived at the coast in 1490, the colonists had not been visited for over eighty years. The crew of the ship found little evidence of the colonists and only Eskimos inhabiting the shores. The fate of the settlers remains a mystery and the discovery of the frozen body of a Norwegian near a fjord in 1540 did little to explain their fate. Some have blamed disease or emigration to America, while others have thought that they began to intermarry with the Eskimos and were assimilated.

Under joint Danish-Norwegian control, a Lutheran mission was established near Godthåb in 1721. Settlers were once again drawn to the island along with a number of criminals sent there by the government. In 1917, an oversight in an agreement with Norway gave Denmark full authority over the island, which led to a heated dispute between the two nations over fishing and hunting rights.

The 1921 population of Greenland was set at 14,355 including 275 Danes, 150 of whom work at the cryolite mines near Ivigtut. All trade with Greenland is subject to a government monopoly and alcoholic spirits are forbidden by law.

"theories" about such things constitute no more than a childish desire to indulge in superstition and magic.

However, if approached in private and convinced of the investigator's authentic experience, either through the use of Persuade or by presenting him with solid evidence of the investigator's past dealings with the Mythos, Mathieson will reveal his private theories about the wall. After warning the investigator that his views may be completely misguided and that they will have to wait until he sees the wall personally before he can confirm his suspicions, he will explain that he believes the object may date back well before the beginning of recorded history and indeed may be far older than anything yet discovered by science. Mathieson will even hint that he believes that the wall might possibly be of non-human origin.

CURTIS MATHIESON

Although seemingly healthy, Mathieson suffers from some heart trouble and cannot engage in any strenuous activity. He will not accompany the group on the journey inland and will not even work the wall, as the exposure to the hostile conditions and the hazards involved might prove too much of a strain. Instead he will stay aboard the ship, using his time to decipher the copies of the strange writings the other investigators bring in.

PROFESSOR CURTIS MATHIESON, age 54, Miskatonic University Archaeologist and Anthropologist

STR 8	CON 4	SIZ 10	INT 17	POW 14
DEX 11	APP 13	EDU 20	SAN 55	HP 7

Skills: Anthropology 85%, Arabic 60%, Archaeology 90%, Astronomy 15%, Biology 10%, Chemistry 15%, Credit Rating 75%, Cthulhu Mythos 12%, English 99%, Egyptian 60%, Geology 20%, Greek 60%, Latin 60%, Library Use 90%, Linguistics 40%, Natural History 80%, Persuade 85%, Psychology 65%.

HENRY ETHELROD

Ethelrod, an expert in Indo-European languages, holds a position with the British Museum in London but for the past six months has been at Miskatonic University where, with Mathieson, he has been trying to date some pottery fragments unearthed on the eastern Mediterranean shore and believed to be of Hittite origin.

Ethelrod is tall, slender, and distinguished-looking, about 45 years old and extremely well educated. He is a British aristocrat and his cultured accent barely disguises the disdain he holds for those less educated or less well disposed than he. Although on good terms with Mathieson, he finds most Americans vulgar and will avoid conversation with them whenever possible. If cornered by one of the investigators he will first try to be polite, then, if the investigator persists, he will attempt to brush him off. If this fails he will become sarcastic and insulting, but always wittily, leaving the investigator to wonder what he really meant by his remarks.

Ethelrod has gotten used to Chuck Granger, Mathieson's assistant, and despite the young man's drinking problem has grown secretly fond of him, coming to think of him as a slightly wayward son. Although he does not personally know Terrence Bhule, it was Ethelrod that recommended him for the expedition, basing his decision on Bhule's pioneering efforts in the field of Indian and Eskimo cultural patterns.

As for the Frenchmen, Ethelrod will do anything in his power to avoid speaking with them or even going near them. He has an abiding dislike for the "frogs". If he thinks he detects similar feelings on the part of any of the investigators, he will approach them in private and begin making a slanderous attack against the members of the climbing team, calling them the worst names imaginable, then moving on to attack the French nation as a whole and finally extending the argument to include anyone who would even bother to learn the filthy language. Why Ethelrod hates the French so much is unknown and is the only thing that can cause him to crack his well practiced British reserve. If the investigator doesn't begin to jump into the conversation, railing against the French with the same enthusiasm as Ethelrod, he will realize that he has misjudged the situation and stop his tirade, slightly out of breath and somewhat embarrassed. He will apologize and make an excuse to leave.

HENRY ETHELROD

The investigators will notice that Ethelrod walks with a slight limp, the result of a bullet wound suffered during the Boer War. Ethelrod was decorated several times for bravery. He has a natural leadership ability that will not become obvious until he is placed in charge of the expedition to the interior. Besides the ability to make cool-headed decisions in times of great stress, he possesses a number of guerrilla warfare skills and has kept in excellent shape. Ethelrod has found no reason to mention his war experiences to anyone and would never think to brag about the many decorations he received in the conflict. When these skills and abilities become apparent on the expedition to the interior, Ethelrod may be moved to tell a few war stories.

HENRY ETHELROD, age 43, English Aristocrat and Fellow of the British Museum

STR 15	CON 16	SIZ 14	INT 16	POW 17
DEX 16	APP 12	EDU 19	SAN 85	HP 15

Damage Bonus: +1D4

Weapons*: Fist/Punch 90%, damage 1D3+1D4
Kick 80%, damage 1D6+1D4
Fighting Knife 75%, damage 1D4+2+1D4
.38 Revolver 55%, damage 1D10
.30-06 Bolt-action Rifle 75%, damage 2D6+4
* *Ethelrod does not normally carry any weapons.*

Skills: Anthropology 90%, Archaeology 65%, Bargain 20%, Biology 15%, Climb 80%, Credit Rating 90%, Cthulhu Mythos 08%, Dodge 75%, English 95%, First Aid 80%, Hide 75%, History 55%, Jump 75%, Indo-European Languages 75%, Library Use 90%, Listen 75%, Medicine 40%, Natural History 60%, Navigate 65%, Persuade 80%, Psychology 25%, Ride 65%, Sneak 65%, Spot Hidden 75%, Swim 50%, Throw 65%, Track 60%.

CHARLES "CHUCK" GRANGER

Twenty-four years old, with red hair and freckles, once-robust Granger is a graduate student working under Mathieson. He originally went to Miskatonic to study pre-law but was impressed by Professor Mathieson's studies, and gradually switched to archaeology and anthropology classes. Granger is a fine scientist and a dedicated worker but has a slight drinking problem. The elder professor has resolved that this expedition will be Granger's last chance to change his ways. Mathieson has no objections to alcohol, but too many times recently, Granger has drunk himself into a stupor in the evening and been too hung-over to get up the next morning.

CHARLES GRANGER

Ethelrod has taken it upon himself to aid the young man to rid himself of the problem, but his help takes the form of a stern father reprimanding his son, a relationship that Granger misunderstands and dislikes. Granger has made good friends with the younger Bhule, who, while suffering no real problem with it, certainly enjoys a drink or two or three in the evening. Granger also gets along with the three French mountaineers who have their own supply of wine, and are always more than willing to share with a friend.

These temptations may prove to be more than Granger can handle and if he begins once again to drink excessively, it will lead to noisy rows with Mathieson and Ethelrod. Granger does not become surly or mean when he drinks, just incapable of doing any work. Granger, once quite robust, has been drinking for some time now and it has begun to affect his health.

CHARLES GRANGER, age 24, Alcoholic Graduate Student

STR 13	CON 9	SIZ 13	INT 15	POW 7
DEX 10	APP 9	EDU 17	SAN 30	HP 11

Damage Bonus: +1D4

Weapons*: Fist/Punch 80%, damage 1D3+1D4

** Although not very healthy now, Granger used to box.*

Skills: Anthropology 35%, Archaeology 65%, Climb 75%, English 85%, Fast Talk 35%, Law 15%, Library Use 65%.

TERRENCE BHULE

This young Canadian grew up in Toronto and attended college there. He is only in his late twenties but has already garnered a certain amount of acclaim for his work among the Indians and Eskimos of Canada's east coast. His research has added much to what is known about Eskimo folklore and religion, and it was this research that caused Ethelrod to recommend adding him to the team. He has red hair and his years in the field have added a certain ruggedness to his already handsome features. He makes friends easily and will quickly become tight with Granger. The two are frequently likely to spend the evening sharing a bottle of brandy in their cabin or in the company of the French mountaineers in their quarters on the deck below. In all ways Bhule will prove to be a valuable and helpful member of the team unless there is danger of revealing his terrible secret.

Unknown to almost everyone, Bhule's body is covered with coarse reddish-orange hair that grows from his chest and shoulder area to cover thickly his back and upper legs. Since it first made its appearance when he was only seventeen, Bhule has been careful to reveal this secret to no one. The only living human to have any inkling of the situation is a doctor that Terrence visited when the hair first began to sprout. The physician had read about people who were born with similar problems, and had either part or all of their flesh covered with a thick, animal-like fur. He diagnosed Bhule's situation as the same: *hypertrichosis*, an incurable glandular deficiency.

Undaunted, Bhule went ahead with his life and attended college to study anthropology, a science to which he was inexplicably drawn. Embarrassed by his affliction, Bhule's social life in school was non-existent. Instead, he threw himself into his studies. Upon graduating, he committed himself to his work with even more enthusiasm than he had shown for his schooling. Deciding to undertake the study of some of the northeastern Indian tribes of Canada, he eventually came into contact with the Eskimos of the northern coasts and, fascinated by the egalitarian culture, turned his research to these people and their customs.

While working in the field Bhule discovered his knack for "hunches." At certain times Bhule, for no apparent reason, would experience intuitional flashes regarding certain behavior patterns that he observed among the Indians and Eskimos whom he had studied. Following these hunches with scientific research proved them accurate more often than not. It was while working with the Eskimos that he began to feel that their culture had somehow been influenced by one which predated theirs, and which may have been immensely more sophisticated. When Bhule was contacted through the University of Toronto by Ethelrod and Mathieson, he realized that the strange discovery in Greenland might prove his theory right. At the same time, he could not help feeling that even more might be learned from the wall.

TERRENCE BHULE

Bhule is the victim of mischance, and the growth of fur is caused by a pairing of recessive genes in his bloodline that can be traced back to the last surviving furry prehumans (voormis) who managed to live in Greenland until the 15th century. These last remaining beings mated with degenerate Viking survivors whose colonies had been almost wiped out by a combination of the increasing cold and constant raids by the skraeling (surviving Hyperboreans). These small communities of Vikings and beasts were almost completely decimated when, by chance, a Dutch whaler was forced into a fjord by a fierce storm. They found the remains of the last surviving Viking, his "wife", and their two children. Misunderstanding the situation, the sailors killed the "orange-haired ape" and took the two orphans they

found back to Europe. Bhule can trace his family tree to these one of these foundlings, and it is voormis genetic memories that provide his hunches.

Aside from an aversion to getting undressed in front of anyone, Bhule seems well adjusted.

Note: It is essential that Bhule survive this adventure if the second adventure, "The Curse of Tsathoggua", is to be played as written. Bhule may lose SAN during the adventure but should not go more than temporarily insane. Remember that Bhule is generally helpful and friendly to everyone on the expedition and apart from a touch of doraphobia (fear of touching animal fur) is probably the least-complicated member of the team. His phobia might be detected after a few days association combined with a successful Psychoanalysis roll.

If Bhule should view the mummified remains in the tomb (see p. 29), he will go temporarily insane. The effects of this insanity will last only a short time, but it will leave the young man shaken and the group will eventually have to help him out of the building. Bhule will seem to recover nicely, but if an investigator has done an earlier, successful Psychoanalysis on him, a second Psychoanalysis, performed before the team returns to New England and splits up, will reveal that he is suffering from some serious emotional disorder. Other than this, Terrence Bhule will seem fine.

TERRENCE BHULE, age 28, Anthropologist and Secret Descendant of the Voormis

STR 15	CON 17	SIZ 12	INT 15	POW 13
DEX 14	APP 12	EDU 17	SAN 55	HP 15

Damage Bonus: +1D4

Weapons*: Fist/Punch 50%, damage 1D3+1D4
Hunting Knife 65%, damage 1D6+1D4
Thrown Hunting Knife 45%, damage 1D6+1D2
.45 Revolver 45%, damage 1D10+2

** Bhule has been working in the wilds for some time now and will rarely venture far without some kind of weapon. His favorite is a .45 revolver that he wears in a buttoned holster, but even if he feels there is no need for a gun (for instance, aboard ship) he will never be seen without a large sheathed knife on his belt.*

Skills: Anthropology 90%, Archaeology 35%, Astronomy 15%, Athepaskan 85%, Biology 45%, Chemistry 10%, Climb 80%, Cthulhu Mythos 03%, Dodge 75%, Drive Dog Sled 75%, English 85%, Eskimo 85%, First Aid 75%, French 55%, Geology 15%, History 25%, Jump 65%, Latin 30%, Library Use 65%, Listen 65%, Navigate 35%, Occult (Eskimo Lore) 35%, Persuade 35%, Sneak 30%, Spot Hidden 50%, Swim 75%, Throw 45%, Track 50%.

The French Mountaineers

These three men, all French-born, were returning home from a six-month climbing expedition in the northern Canadian Rockies when word of the discovery in Greenland was released. Realizing the problems that might be involved in such an exploration, the leader of the group, Philippe Luvois, phoned Miskatonic University to offer the services of the climbing team. After experiencing a few language difficulties, he was connected to the Archaeology department. Mathieson was eager to accept the offer and saw to it that the necessary arrangements were made with the U. S. government regarding their passports and travel permits.

The climbing team, not unexpectedly, is high-spirited, and after an initial confrontation with Mathieson over a large quantity of wine they intend to bring aboard ship (they will win this argument by refusing to go if they can't bring the wine), will prove to be a cheerful if somewhat noisy group. The two younger men are not above playing a practical joke or two on the staid scientists. These pranks will include cold, dead fish in the bottom of their victim's bunk, ice down his back, or even a bucket of water rigged to dump over someone opening a door. Worse yet, they will choose one of the investigators as a favorite target, causing him no end of misery. If these problems are brought to Mathieson's attention, he will complain to Luvois, who will try to quiet the two younger men. Unfortunately, their behavior will prove irrepressible until reaching the glacier, where they will have other activities to occupy their time and energy.

PHILIPPE LUVOIS

MICHEL PONCELET

The mountaineers, while more than willing to aid, will prove useless in transcribing the writing found on the wall. They are just not careful enough. They will spend their time installing rigging and catwalks and later, when necessary, stand guard at the top of the glacier, alternating with the sailors.

PHILIPPE LUVOIS

Philippe is the leader of the climbing team and, at thirty-two, considerably older than the other two. He, like the others, sports a thick, bushy beard to protect his face from the cold and is strong and hardened by his many years spent climbing the mountain peaks of Europe. This has been his second trip to America and he is the only member of the group who can speak more than fragmentary English.

PHILIPPE LUVOIS, age 32, Leader of the French Climbing Team

STR 16	CON 15	SIZ 15	INT 14	POW 14
DEX 17	APP 10	EDU 9	SAN 70	HP 15

Damage Bonus: +1D4

Weapon: Fist/Punch 65%, damage 1D3+1D4

Skills: Climb 98%, English 30%, First Aid 85%, French 65%, Geology 25%, Jump 95%, Navigate 75%, Track 25%.

MICHEL PONCELET

Michel is only 24 years old, but is an experienced, expert climber and skier, having placed fifth in the downhill at the 1924 Winter Olympics in Chamonix, France. He is the son of a well-to-do family and is also an expert marksman and fencer. Despite his aristocratic background, Poncelet is friendly and unassuming. His main interest now is to return to the Olympics to be held in 1928 in St. Moritz, where this time he hopes to take a medal.

MICHEL PONCELET, age 24, Olympic Skier and Member of the French Climbing Team

STR 15	CON 17	SIZ 13	INT 16	POW 14
DEX 18	APP 15	EDU 14	SAN 70	HP 15

Damage Bonus: +1D4

Weapon: Fist/Punch 65%, damage 1D3+1D4

Skills: Climb 95%, Credit Rating 95%, Dodge 85%, English 10%, French 80%, Jump 95%, Norwegian 20%, Ride 75%, Ski 95%, Swim 75%, Throw 75%.

JEAN RAYMOND GOBINEAU

Only nineteen years old, Jean is the great-grandson of the French racial theorist, Joseph-Arthur, le Comte de Gobineau. The elder Gobineau first composed theories about the innate superiority of the white race in the middle 19th century; these theories were later adopted by the Nazis. Jean has inheirited many of his great-grandfather's ideas.

Although friendly and normal enough, Jean disguises an acute xenophobia that expresses itself in a hatred for all races that he supposes inferior to his own. He will shun both the mulatto porter aboard the ship and any Eskimos with which the party come into contact. If for some reason Gobineau should go insane during the adventure, this phobia may express itself in an extremely violent manner, such as the murder of a friendly Eskimo followed by the mutilation of the body. An investigator sharing the ship with Gobineau for a few days and making a successful Psychoanalysis roll will receive just a hint of the man's problem. If a friend or companion is killed by a non-white, this may also cause Gobineau great anxiety and drive him to insane acts. This will not become apparent at first, but will manifest itself slowly over a period of days, finally exploding in an attack against some innocent party.

JEAN GOBINEAU

JEAN RAYMOND GOBINEAU, age 19, Secret Xenophobe and Member of the French Climbing Team

STR 15	CON 15	SIZ 16	INT 15	POW 10
DEX 16	APP 12	EDU 12	SAN 32	HP 16

Damage Bonus: +1D4

Weapon: .32 Revolver*, damage 1D8

** Jean has a revolver in his cabin, and will likely begin to carry it when trouble starts.*

Skills: Anthropology 15%, Climb 85%, Dodge 85%, English 10%, French 65%, History 25%, Jump 90%, Law (French) 20%, Throw 75%.

Ship's Company

CAPTAIN KLAUS VOORHEIM

Fifty-eight-year-old Voorheim was living in, and sailing out of, America until 1913 when, feeling that war was imminent, he returned to Prussia. During the Great War he piloted merchant ships past the British blockades and had at least one sunk from beneath him, losing his left arm in the process. At the end of the war he returned to the U.S. and a couple of years later contracted to skipper the Miskatonic research vessel *Darlena*.

The Captain is aloof and does not approve of the large amounts of alcohol brought on board by the Frenchmen (the crew is forbidden to use alcohol while at sea). He may become friends with Ethelrod, the two men swapping war stories in the Captain's cabin or on the bridge.

Captain Voorheim is under contract to Miskatonic University and was responsible for the hiring of the officers and crew.

KLAUS VOORHEIM

CAPTAIN KLAUS VOORHEIM, age 58, Captain of the Darlena

STR 14	CON 12	SIZ 15	INT 16	POW 15
DEX 12	APP 15	EDU 19	SAN 75	HP 14

Damage Bonus: +1D4

Weapon: .45 Automatic* 45%, damage 1D10+2

** Kept in locked box under the bed in his cabin.*

Skills: Accounting 75%, Astronomy 35%, English 75%, German 95%, Law 25%, Navigate 85%, Norwegian 40%, Persuade 65%, Pilot Boat 95%, Psychology 65%.

LIEUTENANT ANDREW MOTT

Mott is a thirty-one-year-old American and a veteran of WWI. Despite having been on the opposite side during the war, he has developed admiration and respect for the Captain and will stand by him in any dispute.

LIEUTENANT ANDREW MOTT, age 31, Lt. of the Darlena

STR 13	CON 15	SIZ 12	INT 15	POW 13
DEX 13	APP 9	EDU 17	SAN 65	HP 14

Damage Bonus: +1D4

Weapon: .45 Automatic* 65%, damage 1D10+2

** Hidden in his cabin.*

Skills: Accounting 65%, Astronomy 20%, English 85%, German 25%, Pilot Boat 65%.

CHIEF PETTY OFFICER GERALD MAXWELL

A big, burly ex-merchant marine, Maxwell has spent most of his years sailing around the Philippines, New Guinea, and Indonesia. If volunteers are needed for dangerous work, Maxwell will be the first to step forward.

GERALD MAXWELL, age 35, Chief Petty Officer of the Darlena

STR 17	CON 17	SIZ 17	INT 9	POW 9
DEX 10	APP 9	EDU 9	SAN 45	HP 17

Damage Bonus: +1D6

Weapons*: Fist/Punch 90%, damage 1D3+1D6
Head Butt 95%, damage 1D4+1D6
Hunting Knife 80%, damage 1D6+1+1D6
.30-06 Bolt-action Rifle 70%, damage 2D6+4
.38 Revolver 65%, damage 1D10

** Gerald always carry a large knife with him. He does not own any guns, but will take one from the ship stores when the troubles begin.*

Skills: Electrical Repair 65%, English 45%, Mechanical Repair 75%, Operate Heavy Machine 75%, Pilot Boat 55%.

LOUIS THE STEWARD

Louis is a mulatto from New Orleans and is charged with handling the lowest details on the ship. Kitchen duty, cleaning, and waiting on the officers' tables are just some of his daily duties. On the other hand, he is well liked by the Captain and the crew, and they afford him a respect usually not offered to one in his position. Louis knows a certain amount of Voodoo lore that he learned while growing up in New Orleans. With his small Cthulhu Mythos knowledge he might be able to make some obscure connections with the finds the expedition will probably make. Of course, someone in the group will have to think to ask him; he would never offer his opinion.

LOUIS THE STEWARD

Louis is also aware that for reasons unknown to him, Gobineau intensely dislikes him.

LOUIS, age 27, Steward of the Darlena

STR 12	CON 14	SIZ 14	INT 14	POW 14
DEX 13	APP 13	EDU 8	SAN 64	HP 14

Damage Bonus: +1D4

Weapon: Kitchen Knife 65%, damage 1D6+1D4

Skills: Cthulhu Mythos 6%, English 50%, French 35%, Occult 20%.

THE CREW

The rest of the ship's company consists of eight common sailors. They do not play a vital role in the scenario but may be called upon to serve as guards or even volunteer to journey with the expedition to the interior.

SAILORS

	No. 1	*No. 2*	*No. 3*	*No. 4*
STR	8	14	15	15
CON	6	12	12	11
SIZ	9	12	12	9
INT	12	14	16	14
POW	13	8	9	9
DEX	12	16	13	11
EDU	6	7	8	7
SAN	65	45	30	45
DB	0	+1D4	+1D4	0
HP	8	12	12	10

	No. 5	*No. 6*	*No. 7*	*No. 8*
STR	9	8	16	14
CON	13	9	15	11
SIZ	13	11	15	13
INT	17	12	18	15
POW	6	13	12	7
DEX	12	10	9	6
EDU	8	6	7	7
SAN	30	65	60	35
DB	0	0	+1D4	+1D4
HP	13	10	15	12

Weapons*: Fist/Punch 65%, damage 1D3+db
Head Butt 70%, damage 1D4+db
Dirk 50%, damage 1D4+2+db
.30-06 Bolt-action Rifle 35%, damage 2D6+4
.38 Revolver 45%, damage 1D10
** Sailors 1 and 4-6 have dirks. None have guns. The ship stores include two .30-06 bolt-action Rifles, and three .38 revolvers which will be allocated out when the troubles begin.*

Skills: Climb 75%, English 60%, Jump 75%, Pilot Boat 75%, Swim 75%.

The Voyage to Greenland

The stone was discovered at the head of one of the numerous fjords lining the east coast of Greenland. It is about halfway between Angmagssalik and Scoresbysund. The *Darlena* is a small freighter which has been rigged with cranes, winches, and drilling equipment for extended geological research. The team will find the ship to be crowded with gear, samples, and supplies left by the geology team. Space is at a premium and once the various members of the team have stashed all their equipment, they will probably find that their living quarters are less than they had hoped for. Only four small, two-man cabins are available. One will be occupied by Mathieson and Ethelrod, along with scientific papers and a small library assembled by Mathieson. The three mountaineers will grab one of the rooms for their own, leaving Bhule, Granger, and all the investigators to divide themselves among the two remaining cramped cabins. A person might request space with the mountaineers. They will gladly oblige, but let's hope the investigator can speak French and is in possession of a good sense of humor.

ANDREW MOTT

The voyage to the southeast coast will take a week. The conditions are crowded, water is at a premium (no showers), and boredom is a problem. The investigators can spend their time getting to know the different members of the team. The keeper can allow this time to pass quietly and quickly, or use it to develop some of the personalities aboard ship. The two younger Frenchmen are likely to go on a rampage of practical jokes, while Granger's drinking problem could become acute on the crowded ship. An investigator might witness a violent argument between Gobineau and Louis in loud French and Ethelrod's personality may begin to grate on everyone. Also, there may be foul weather. Investigators who have not earned their sea-legs may have to spend a certain amount of time hanging over the rail.

GERALD MAXWELL

Facilities aboard the *Darlena* include a compact, but complete, chemical laboratory and the small library brought aboard by Mathieson. Any member of the team may have

access to the library but it was chosen with space in mind and only covers certain essential topics. Due to this, these topics have percentile limits on them. These percentiles represent the available knowledge in the library. The investigator must roll less than this number, as well as less than his Library Use skill, to research successfully a question. For example: The team has a geological question about the composition of the wall. If no one can answer it with a Geology roll, it must be researched in the library. The topic of Geology has a limit of 50%. If the researcher had a Library Use skill of 65%, his roll would need to be less than 50% to successfully answer the question. If his Library Use skill were 35%, he would need to roll less than 35 to successfully answer the question.

The library contains information on the following topics: Anthropology 65%, Archaeology 85%, Astronomy 20%, Biology 15%, Chemistry 80% (a large portion of this literature is contained in the chemical laboratory and was already aboard ship), Geology 50%, History 20%, Occult 20%. Topics not listed are not contained in the library.

Additionally, Mathieson has stashed away a fragmentary copy of the *Book of Dzyan*. This book contains what is purported to be an Atlantean document describing the ancient civilizations of Atlantis, Hyperborea, Lemuria, Lomar, and others. The translation was made by a former associate of Ethelrod and it was questions regarding this translation that brought Ethelrod and Mathieson together in the first place. Both have read the book and though neither really knows what to make of it, they are convinced that the recent discovery in Greenland is tied to it. They, of course, have never expressed these theories to anyone else on the team. The *Book of Dzyan* contains the following three spells: Contact Formless Spawn of Tsathoggua, Contact Gnoph-keh, and Contact Tsathoggua.

The Wall in the Ice

The captain will not attempt to negotiate the fjord until he is guaranteed at least four hours of good daylight to navigate by and will anchor off the coast until morning. This part of Greenland is badly charted and in the spring many icebergs are formed. Due to its Arctic Circle location, there is never a period of complete darkness in late spring and summer, just a long unbroken stretch of twilight as the sun travels along the horizon. However, this does not provide enough light for accurate passage through unknown, dangerous waters.

It takes three hours to negotiate the twisting fjord back to its head where the huge rock is reportedly located. Though the fjord is at least a mile wide at times, everyone on the ship feels hemmed in by the great walls of ice that rise to each side. Many icebergs, large and small, float lazily by.

As the *Darlena* rounds a last bend in the waterway, the object of the search suddenly comes into view, a scant two hundred yards from the bow of the slowly moving ship. Nothing the team has heard has prepared them for the sight of this dark gray slab of massive dimensions and alien conception. At least three hundred feet long and over two hundred feet high—the Eskimos' estimate was short of the truth. They were correct in the description of the human figure wielding a short curved sword and bending over a slain animal. This figure is in the center of the object but upside down. The whole thing appears to be a wall that has been turned and rolled over by the glacier to its present position, posed above the cold sea, upside down, and leaning outward a few degrees past vertical. Even upside down, it is obvious that the figure portrayed is unusual. Anthropology rolls show that the clothing is a type not known to any culture past or present and the facial features—the large straight nose and the oddly lengthened earlobes—give the character an alien caste. Anyone viewing the massive object for the first time must make a successful SAN roll or lose 1 point. Any investigator making a successful Cthulhu Mythos roll will recognize the human being as fitting the description sometimes given of the mythical people of Hyperborea.

As soon as the ship is anchored, Mathieson will have two of the small wooden boats put over the side so the wall can be investigated at close range. Each boat will be rowed by two sailors and occupied by four members of the team. One boat will hold Mathieson, Granger, and Louis while the other will contain Ethelrod and Bhule. The remaining three places can be taken by any investigators who wish to accompany the scientists.

From a distance it appears that the wall is one solid piece of rock, but upon closer examination it is found to be comprised of individual blocks fused together by heat. The blocks themselves are of mammoth proportion, each measuring nearly ten by twenty feet. The individual blocks are covered with distinctive hieroglyphics of an unknown type. The top of the inverted slab reaches nearly as high as the glacier behind it and the wall forms almost the entire head of the slowly moving mass of ice. From above, ice melted by the sun-warmed stone forms a constant rainfall that will dampen the clothing (and spirits) of anyone spending much time around the stone. After a short visit, the boats will return to the ship, where Mathieson and Ethelrod will confer on how best to deal with the gigantic artifact.

The Plan of Mathieson and Ethelrod

The two scientists have decided that the mountain-climbing team will be charged with scaling the wall and constructing a series of rope scaffolds that will allow members of the scientific team to cling to the surface of the wall and make hand-written copies of the writings. This may prove difficult, but rubbings or other transferring procedures will not work here, due to wind, dampness, and the corroded surface of the stone. Mathieson and Ethelrod will stay aboard ship and attempt to translate the material while the sailors provide boat transportation between the wall and the ship.

Investigators will be able to choose, on a daily basis, whether they wish to work on the wall or aboard ship, attempting to translate the writings that have been brought aboard. Procedures for either of these activities are given below.

TRANSLATING THE HIEROGLYPHS

Any investigator succeeding in each of an Archaeology, Anthropology, and Natural History skill rolls will succeed in translating some of the work. A Cthulhu Mythos skill roll may be used to replace one of the three requisite skills. Investigators may attempt this every day until the language has been deciphered. If left unaided, Mathieson and Ethelrod will manage a translation on the last day that the stone remains accessible (Day 14). Without a translation, the team will have to copy the writings at random, not knowing which portions may be more significant than others. If an investigator can crack the code it will allow those making copies to choose parts that seem to contain more pertinent information.

The language is exceedingly complex, and the translation sketchy and crude, and even after initial translations are made it will still be impossible simply to "read" what is on the wall. The odd, mathematical form of the language requires a type of decoding, trying various formulae until one is found to fit. This is a long and tedious process, each block of glyphs written to a different variation of one of seven formulae. To complicate things further, the stone that the intricate glyphs are carved into is badly corroded, making some of the characters indistinguishable from others. Hence, each block successfully translated is the product of hit and miss.

WORKING THE WALL

This work is cold and hazardous, but it is the only activity to occupy an investigator's time if he is unable to help with the translating work. While no one will be forced to work on the wall, any young, healthy, male investigator will be considered something of a shirker if he doesn't spend at least some time here.

Anyone clambering up the catwalks constructed by the mountain climbers will find them ice-coated and slippery. Each member of the team is required to wear a life jacket and leather safety harness that clips onto the ropes. There is enough usable daylight every day for one investigator to copy completely one of the blocks that make up the wall. Investigators will find the hours spent to be very miserable indeed; the cold wind blows the misty rain falling from the top of the glacier back onto the scientists, while occasional heavy fogs suddenly engulf the workers and then, as quickly, dissipate.

It is impossible to keep the ropes and the scaffolding free of ice. Twice per day, when climbing up and again when climbing down, the investigator will be required to make a Climb roll. Failure to make this roll will mean that the investigator has slipped on some ice and will need to roll his DEXx3% to regain his footing. If the DEX roll is missed, he slips off the catwalk but will (hopefully) be saved by the safety belt (which will deliver 1 point of damage from the sudden jerk). These leather belts are old and dry and there is a chance equal to the investigator's SIZx1% that one will snap, plunging him into the sea where he will be fished out by a sailor who is stationed below in a boat. Falling from this height will cause 1D6 damage. If this should occur to an investigator while traveling back down from the wall, he will probably be carrying a full day's worth of copied writings. If he fails his DEX roll after slipping, whether the belt saves him or not, he will drop his notes into the sea—a day's work wasted.

An investigator falling into the sea, for this or any other reason, runs a grave danger from shock and exposure. He will be quickly returned to the ship and put to bed to rest. The next morning, upon awakening, the investigator will be required to make a CONx5% roll or find himself afflicted with a severe cold and be unable to work outside for the next 1D6 days. If on the second day the investigator fails a CONx5% roll, he will begin to show the first signs of pneumonia. There is medicine aboard ship, but it will require a successful Medicine roll to save the investigator from dying in 2D6 days. Up to three people can try one Medicine roll each.

Daily Events

In addition, the following events occur as scheduled below.

DAY 7: The *Darlena* arrives in Greenland, and waits to travel up the fjord.

DAY 8: The mountaineers scale the wall and begin installing the rigging that the scientists will be using.

DAY 9: This is the first day that anyone will be able to make copies from the wall. The rigging is partially completed, allowing room for four transcribers.

DAY 10: Starting today, an unlimited number of transcribers may work the wall. Sometime during the afternoon, while the transcribers are hard at work, a huge chunk of ice falls from the top of the glacier and plunges toward the workers below—Bhule, Granger, the three mountaineers, and any investigators that may have chosen to work the wall this day. Anyone failing his Luck roll must succeed in a Dodge roll to avoid the plummeting block of ice. If he fails, he will be struck by the six-foot block and carried, along with whatever section of scaffolding he was on, into the sea. The body will not be recovered. If the Dodge roll succeeds, he will have managed to scramble onto a portion of the scaffolding that will remain after the block of ice has fallen. If any of the party looks to the top of the glacier, he will briefly see what appears to be four Eskimos standing at the top of the wall. A successful Anthropology roll will tell the investigator that there is something distinctively un-Eskimo about their facial features.

An investigator who has chosen to stay aboard the ship this day (and makes a Luck roll) will be on deck when this event occurs and will witness the whole thing from the moment that the "Eskimos" first appear on top of the glacier. If the investigator thinks to grab a pair of binoculars (there are a few pair handy about the ship), he will be allowed time to train the glasses upon the figures atop the glacier. Through the powerful lenses he will see three humans dressed in garb similar to the Eskimos but possessing unusual physical features: large, long noses and earlobes of exceptional length. These men will retreat soon after pushing the block over. If the investigator aboard ship goes to get binoculars or a weapon after the block has fallen, he will return to find that the mysterious men have vanished inland.

THE WALL IN THE ICE

Work on the wall will resume the following day, but from this point on, one of the mountaineers (or sailors) will be posted at the top of the glacier with a rifle in hand.

DAY 11: This day passes uneventfully.

DAY 12: Late in the day, but while characters are still involved in the process of transcription, the wall, with a terrible groaning, splintering sound, will suddenly tilt forward a few more degrees and then quickly drop three feet straight down into the sea before coming to a stop with a sudden jerk. No injuries will occur, but anyone on the wall at this time will be required to make a SAN roll or lose 1D2 points from fear.

That night, Mathieson and Ethelrod call a meeting of the expedition members and express the feeling that the wall has possibly become too unsafe to work on. On the other hand, the scientific discoveries that could be made from continued examination may prove of tremendous importance. Therefore, he is leaving it up to individual members of the expedition to make their own choices regarding this now, more than ever, dangerous enterprise. Mathieson will recommend that the wall not be approached again. Bhule, badly frightened by the shifting of the wall, will decline to work on it again, but Granger and the mountaineers are willing to continue. Investigators will have to make their own decisions.

DAY 13: This day passes uneventfully.

DAY 14: Early in the morning, while the sun is shining brightly, the huge wall of stone shifts once again. Anyone on the wall this day will receive one warning shock that should let him know that it is time to leave. Before a minute is up, however, the wall breaks loose from the glacier and, with a deafening, grating noise, slides directly down into the green water. Any investigator on the wall will be required to make a Climb roll to get off the wall in time, either helped to the top by the mountaineer stationed above, or into the boat manned by the sailor. Anyone missing this roll will be plunged into the sea along with the immense wall and be required to make an additional Luck roll. Success means the character is plucked from the freezing water by the boat (with the deleterious results mentioned earlier), while a missed roll means that he has perished.

DAY 15: The *Darlena* leaves for Godthåb.

CLUES FOUND ON THE WALL

The huge wall contains a number of clues for the investigators, but how many they gather is determined at least partly by luck. Each day, each investigator working on the wall will be able to transcribe one potential clue. Upon later translation, the writing chosen proves to be of value only on a result of 1 on a D6. If the roll is unsuccessful, the translated material is meaningless to the party. Transcriptions made after a breakthrough in translating the glyphs has been made will prove of value on a roll of 1-4 on a D6. This reflects the fact that, with some knowledge of the language, members of the team can choose writings that seem to contain more relevant material.

It is therefore essential that players keep a record of the transcriptions made and if they were made before or after the writing was translated. If one of the investigators does not make the first translation, it will not be accomplished by Mathieson and Ethelrod until after the stone has fallen, causing only 1/6 of the translations to be of significance.

After the translation, at least one clue is provided even if none of the transcriptions contain significant material. This one clue identifies this wall as part of a city. According to figures given in the writings, this city would be located to the south and possibly about sixty miles inland. With this information in hand, Mathieson and Ethelrod will propose that the team voyage to the town of Godthåb (located on the southwest coast) and outfit themselves there for an inland expedition. It will be put to the vote, but unless some investigators dissent, the resolution will pass unanimously.

While the *Darlena* is en route to Godthåb, investigators will be able to translate the rest of the blocks. If some of the other transcriptions contain clues, they may be chosen (or rolled randomly) from the following table. Each investigator will be able to uncover one of these clues per complete day of work.

RANDOM TRANSCRIPTION CLUE TABLE (1D10)

1. This clue reveals the name of the city, Commorium, built by people who migrated south from a place called Mhu Thulan. A successful Cthulhu Mythos roll will tell the investigator that Mhu Thulan and Commorium were part of lost Hyperborea.

2. A description of Commorium, telling of its many parks and gardens. A successful Biology roll will reveal that the described plants could only be prehistoric cycads and palms.

3. This reveals that the people built their city on or near the ruins of another, older civilization.

4. "Commorium was built upon the children of Zoth-Aqqua!" is the only understandable portion of this transcription.

5. This tells of an ancient temple, square in shape and of pre-human origin, that stands near the peak of a mountain that borders Commorium. A successful Cthulhu Mythos roll will indicate that the described temple resembled those attributed to Tsathoggua.

6. This transcription tells of a six-legged horror sometimes seen in the vicinity of a prehistoric building on a nearby mountain. A successful Cthulhu Mythos roll may hint that the beast is a gnoph-keh.

7. This mentions that a "hideous, formless guardian hides in the temple on the mountain."

8. This is a spell, Contact Zoth-Aqqua. A successful Cthulhu Mythos roll will identify this being as Tsathoggua. An INTx5% roll is needed to decipher the spell, and only those that can translate the glyphs can try.

9. Another spell, this time Contact Servant of Zoth-Aqqua (Contact Formless Spawn of Tsathoggua). A successful Cthulhu Mythos roll will also clarify the name of this spell and being. An INTx5% roll will decipher the spell, and only those that can translate the glyphs can try.

10. The inscription says that if one wishes to visit the ancient temple on the mountain, he will be required to speak with "the Servant within."

The keeper may draw additional clues from the "History" section at the beginning of the scenario.

Godthåb, Greenland

The voyage around the southern coast and back north to Godthåb on the west coast will require five days' sailing time. Anyone capable of translating the writings can spend his time translating one clue per day. The ship will anchor in the bay and investigators wishing to go ashore will have to ride to the docks in one of the small boats manned by the sailors.

This town has a population of slightly less than two thousand people, almost all Eskimo. A few of the buildings are made of imported wood (there are very few trees on Greenland), and most are Eskimo huts of stone and turf. Downwind is the blubber-boiling establishment, its many racks filled with drying fish, seal, and walrus skins. Eskimos can be seen along the shore, preparing skins or repairing fishing boats, and on the streets of the town, carefully picking their way through the deep spring mud. The occasional person of Scandinavian descent can be easily recognized among the shorter, stockier Eskimos.

As soon as the boats make shore, Mathieson and Ethelrod will go to the large building housing the government inspector, or *colonibestyrer*. There are only two such inspectors in the whole of Greenland. Besides representing the Danish government, they also act as magistrates, settling disputes, dividing inheritances, and dealing with other legal matters. There is no police force. The investigators may accompany the two men to the government office, or strike out on their own. Godthåb is the largest settlement in Greenland (it has one of only four operating wireless stations in the country) and there are several "public" buildings the investigators could look into. It will take Mathieson and Ethelrod four days to prepare the expedition and the investigators will be allowed to spend their time as they wish. Investigators not desiring to accompany the team to the interior will have to wait behind in Godthåb or aboard the *Darlena*.

Godthåb Locales

THE GOVERNMENT OFFICE

This, the second largest building in Godthåb, houses the wireless, the government records, and the office of Sven Bjerke, colonibestyrer, along with his assistant, Nels Osterburg. Only Bjerke speaks English but both men will warmly welcome the members of the Miskatonic expedition and will be more than happy to answer any questions the investigators may have about Greenland, Godthåb, or the Eskimos.

THE GENERAL STORE

Denmark operates a monopoly in trade with Greenland and the general store is administered by a Dane named Oleg. The store carries supplies that would be useful for someone living in Greenland: canned foods, metal knives and gardening tools, rifles and ammunition, and even a few pairs of snowshoes, though most residents make their own. Anything more exotic than this is not found here. If an investigator attempts to purchase something, he will discover (if he hasn't found out earlier) that Greenland has its own currency and an exchange at the government office will have to be made. Once the exchange is made, the investigator will find that he has to pay approximately double normal prices for anything. The prices are set by the state and are, in part, to help offset Greenland's annual deficit. An investigator may believe the man is overcharging him, something Oleg will consider an insult.

OLEG ULFSSON

Oleg Ulfsson is a friendly man and a lifelong native of Greenland. He can supply the investigators with information on Godthåb or the Eskimos of the area. He is aware of the work that the schoolmaster is conducting in regard to the old

Viking site near the town, but will not think to bring it up unless the investigators bring some related topic into the conversation first.

If the investigators have made contact with Oleg, on the second day of the expedition's visit to Godthåb, the storekeeper will seek them out to invite them to an Eskimo "song duel" to be held that afternoon on the outskirts of town.

OLEG ULFSSON, age 37, Proprietor of the Godthåb Trading Post

STR 12	CON 14	SIZ 15	INT 12	POW 11
DEX 9	APP 10	EDU 9	SAN 55	HP 15

Damage Bonus: +1D4

Skills: Accounting 70%, Anthropology (Eskimo culture only) 55%, Bargain 65%, Credit Rating 85%, Danish 75%, Electrical Repair 10%, English 25%, Eskimo 75%, Hide 55%, Mechanical Repair 20%, Pick Pocket 05%, Sneak 25%.

NEWSPAPER OFFICE

This is one of two monthly newspapers published in Greenland, both of which are written in Eskimo. The one-man operation is run by an Eskimo who speaks no English but speaks Danish at 25%. He will allow investigators access to the files if they can communicate the request. It will of course require a successful Eskimo language roll and a half day's time to go through the files (Bhule could be of help here). The old papers contain nothing of interest other than a story about the discovery of an old Viking settlement near Godthåb two years ago by Nels Petersen, the local schoolmaster, and the excavation he is conducting.

THE SCHOOL

The one-room wooden building that is the public school is filled to capacity four hours a day, four days a week. Education is not compulsory, but the teacher is popular with many of the children and their parents.

The schoolmaster's name is Nels Petersen, the only child of a Danish father and an Eskimo mother. Nels was educated in Copenhagen, but returned home to Godthåb to teach school. While in Copenhagen, Nels studied archaeology and upon his return to Greenland set out to locate and excavate some of the many Viking ruins in the area around Godthåb. For the past few years, he has been excavating a village thought to have been founded by one of Erik the Red's companions.

Nels is impressed by the international scientific team and, if not contacted by someone from the team, will seek out Mathieson on his own and introduce himself. If the investigators do not make the initial contact, Nels will not gather up the courage to approach the eminent Professor Mathieson until the expedition to the interior has departed Godthåb.

Nels is more than happy to share his finds with the group and will show them the three pieces of runic stone bearing the lost saga of Erik the Red (see *Tsathoggua Papers #2* for Nels' painstaking translation) along with several other items discovered in the same area. He has accurately translated the three sections of the stone, and believes that other pieces of the stone probably lie buried somewhere in the site.

If the investigators fail to take up this vague offer from Nels, he will present it again to Mathieson after the expedition has left. If the writings taken from the wall have all been successfully translated, Mathieson will take this opportunity to explore the dig and will try to interest any investigators remaining behind to help him.

Nels will gladly show the group to the site, located a mile northeast of town.

THE SEMINARY

This large wooden building houses the local minister, eight students, and one clerical teacher. It is located next door to a simple, wooden church. Graduates of this institution are sent to Copenhagen to be ordained.

The minister, Jørgen Hedin, is Danish and speaks no English. If someone can communicate with him while making a successful Persuade or History roll, he will show off the collection of old books housed in his small office, some of which were brought here by Hans Egede, who formed the first modern settlement in Greenland in 1721.

This library is very small but contains a number of older books in Latin and other, more modern languages, most of them pertaining to the history of Denmark and Greenland. If an investigator can read Dutch or German, his attention may be attracted to a slim volume in obviously bad condition. If the investigator reads this book, he will discover that it is a portion of a journal belonging to a Dutch clergyman who, at the time of the writing, was accompanying a Dutch whaler hunting off the shores of Greenland in 1540. Most of the journal is mundane, but the later pages contain a record of events not recorded in the standard histories.

THE JOURNAL: This slim book, now badly worn with loose pages, was first brought to Greenland in 1721 with the first of the second wave of Scandinavian colonists. It is part of a collection of material pertaining to the first Viking colonists and their subsequent disappearance.

It was written by Pieter de Holst, a Lutheran pastor, aboard a Dutch whaler that briefly set ashore on the frozen coast of Greenland in 1540. Most of the journal is an uneventful day-to-day record of the ship's years-long voyage, but the two or three pages pertaining to the landing on Greenland are of special interest. It will require a success at Dutch (or at one-fifth of German) to discover the information in *Tsathoggua Papers #3*.

The Viking Village Site

At the site, Nels Petersen has marked off what appears to be the foundations of several buildings and has begun preliminary digging in a few spots. Making the work considerably more difficult is the glacier, now nearly a mile away, that has advanced and retreated from this area, churning up the ground and making accurate identification of structures difficult.

For each full day an investigator spends digging and sifting through the dirt, he will have one chance of discovering an artifact of significance. This chance is equal to the investigator's Archaeology percentile or POWx1%, whichever is higher. If an investigator makes a successful roll, he will discover either a fragment of the runic stone or some other object chosen from the following list, either by keeper's choice or randomly selected.

The Lost Saga of Erik the Red

The First Rune Stone

On his first voyage to Vinland, Erik spent three years sailing up and down the coasts, exploring the deep fjords.

In the second year, while exploring up the east coast, they sighted a small band of skraeling men along the shore. They seemed to be following the progress of the ships, but when Erik's men camped upon the shore, no trace of them was found.

Later that year, the skraeling were again seen along the shores. The Vikings put into shore and camped, but the skraeling did not appear. The next morning the body of Magnus, one of Erik's chiefs, was found a few hundred feet from camp, the back of his skull brutally caved in. The Vikings attempted to track the skraeling into the mountains, but lost the trail after a short time and gave up the chase.

When Erik the Red set out again for Vinland, this time with his colonists, he left Iceland with 25 ships. The first day out to sea, the sky turned black and the small galleys were battered by a great storm and scattered about by the raging winds, losing sight of each other as the great storm continued to drive them further apart. The ships regrouped the next day, but it was found to the dismay of the colonists that only 14 of the ships remained, the other 11 presumed to have gone to the bottom of the sea.

One of the men of Erik's ship, who had sat in the pitching stern of the ship all night, peering into the darkness in hope of catching a glimpse of some of his comrades' ships, claimed to have seen something else.

He spoke of great black ropes that rose up from the foaming waves and, grasping a ship, pulled it beneath the water as though it were a straw. The man raved and drooled as he told his story to Erik and the crew.

As the day wore on, the man's ravings became insistent. Finally, his madness weaving a spell of fear over the crew of the ship, he was picked bodily up off his feet and pitched over the side by Erik.

The Second Rune Stone

Colonies were established, but within the year, attacks by the skraeling occurred. When two women were murdered while gathering water at a nearby spring, the Vikings once again set into the mountains in pursuit of the mysterious people.

This time they cornered the skraeling in their crude mountain village and slew nearly the entire population saving only one, a young girl, who was taken prisoner by one of the Vikings.

This young girl became first the slave and then the wife of the Viking who had captured her. After learning to speak some of his language, she told him many stories about her people.

She claimed her tribe to be one of the last of a once-great race that had lived in a warm land to the north called Mutuland.

She also told the man that her people had worshiped a god called Kulu, but as the world kept growing colder, their god had answered them less and less. After a while they rarely prayed or offered sacrifices to him. The last big ceremony had been held over a year previously, just before the Vikings had arrived.

She said that her tribe had a legend that a long time ago, some of her people had built ships, like the Vikings, and sailed south to where it was thought to be warmer and they could worship their god Kulu.

The Third Rune Stone

These people found their place, and dwellt on the shore of the sea, near a great city of gold called Yonnith Lei, built by other followers of Kulu, those of the sea who had dwelt there forever. Although they once visited Mutuland often, these people have not returned for a long time.

Told of a city of gold, Erik laid plans to set sail for the south to discover this "land of the Skraeling" and to make this gold his own.

First sailing east, this land was soon discovered and Erik's ships sailed for many miles down the coast in search of the fabulous city.

Finally, after many days at sea, the ships, carefully negotiating a dangerous reef, were put ashore, camps were made, and the gathering of provisions begun.

Within the hour, skraeling in great numbers suddenly poured out from the nearby forest and set upon the Vikings.

Erik's men fought with great courage, but the overwhelming, almost desperate, ferocity of the skraeling threatened to overcome them.

It was at this time that a large band of black-haired men, numbering more than the skraeling and Vikings combined, emerged from the same forest and with frightening shrieks charged into the battle.

It became quickly obvious to the Vikings that the newcomers were intent on killing only skraelings as, in their rampage, they seemed to ignore completely the Viking warriors.

The skraeling were soon destroyed and Erik tried to speak with the one who appeared to be the leader of the black-hairs. He asked of Yonnith Lei.

The leader of the black-hairs would only answer with a single word and point out toward the sea, in the direction of the reef.

Soon after, an argument broke out between some of the Vikings and the black-hairs over treasure found on the skraelings. Erik had to order his men quickly to push the ships out to sea.

Erik decided that the city of gold must be a lie and returned home to Vinland, this, his latest voyage, lasting over a year.

Tsathoggua Papers #3

from The Journal of Pieter de Holst

It was later that day that we were set upon by a great storm that sorely tossed our ship about, the timbers groaning in such a manner as to make one thik they would come apart. The Captain pulled the ship about and, sure that we were lost if we did not, struck for the coast of Vinland to the north. Pitched high by the waves, we soon came within sight of shore, looming cold and forbidden, great walls of ice and snow rising out of the dark sea. Making for a narrow channel between two of the great ice-walls and avoiding a huge piece of floating ice (I'm certain that had we collided it would have sent us to the bottom), we anchored in a protected cove and spent the night in relative peace.

The following morning, a sailor, from his vantage point atop one of the masts, spied a dark object in the snow on the other side of the bay in which we had chosen to rest. The Captain ordered one of the longboats put over the side and, accompanied by a group of ten sailors, made the short passage across the now quiet waters. Reaching the other side, the men leaped ashore and, after securing the small boat, made their way to where the dark object lay in the snow.

From my distant position on the gently rolling ship I could see them kneel beside the object. When they turned it over it look like nothing other than a small log, shomehow washed ashore on this treeless place. The sailors began examining the snow around the object and some gestured to a small pass that led out of sight between two of the smaller ice-walls. They then struck out in this direction and were soon lost from view. Moments later the whole ship was roused to its feet by a distant shouting that carried across the ice and water to where we waited. We could hear the hoarse shouts of the men, a loud cry followed by a terrible shriek, the like of which I hope to never hear again, and will spend the rest of my life trying to forget. It was the dying shriek of an animal, like that of a swine when the butcher's hand is unsteady and the first stroke of his knife has missed its mark.

The shriek was the last we heard. As the echoes slowly fell into silence we waited quietly, knowing not what to do next. At the time it seemed much longer, but it was only moments later that the crew returned from the narrow pass and we could see that all of the men were present, though one, obviously bloodied, was being helped to the boat by his companions. Two of the men were carrying small objects wrapped in blankets; while they boarded the longboat, two other men stooped to lift the stiff, wood-like object from the snow and began to carry it also toward the waiting craft. As it was lifted clear of the ground, the light snow fell away and it could be clearly seen to be the body of a man, frozen stiff as a log. We waited anxiously as the boat pulled toward the ship.

After the men boarded, I, the Captain, and the two bundled objects carried by the two sailors retired to the cabin below. Here the bundles were unwrapped and to my great surprise, I discovered two beautiful children, a boy and a girl, squirming and healthy. Bewildered, I questioned the Captain and he told me that they had been found in a nearby cave where the men had discovered them being threatened by a wild beast of an unknown type. He described this beast as covered with a thick orange hair and resembling a bear, or perhaps a kind of ape. The men dispatched the animal, which died with a horrible shriek, the one we had heard while we waited aboard the ship, but not before she (the animal was discovered to be a female) had injured the head of one of the men with a swipe of her paw. The children were then rescued, and the crew decided to leave the body of the beast where it lay.

The frozen body discovered on shore turned out to be a Norseman, probably a member of the rumored Viking settlements begun here hundreds of years ago (though how humans could possibly live in this land, I don't know). We think that he was probably the father of the two children, the red hair they all shared seeming an unmistakable means of identification. I myself examined the body and it would appear that he died from some ravaging disease brought on by the harsh clime of this land. The absence of the children's mother seemed odd, and after committing the man's body to the sea, the Captain remained anchored in the bay for two more days, a watch always on duty for any sign of the mother. Finally deciding that the woman was probably an unfortunate victim of the same disease or harsh conditions that had killed her husband, we once again set sail, leaving the frozen coastline behind us.

The two orphans are now my responsibility and I must admit the two bring a joy to my heart and are the source of much pleasure for the sailors aboard ship. They are just learning to crawl and I have taught the girl a few simple words and she has shown herself to be a quick learner. The two have become so dear to my heart that I'm sure it will be difficult to part with them when the time comes. The Captain has decided the voyage is concluding and we should be home in a fortnight. I have already decided upon a couple who I think will take the children and raise them as their own. They are childless, having lost their own son and daughter to a sudden plague of illness. I will miss the two, but I know I must return to the sea.

As for the beast that was killed in the cave, I have no idea what it might have been and I feel that once I return home and consult texts on the subject, I will not find them to be any more enlightening. I requested the Captain to have some of the men fetch the body to the ship, but he refused. Neither would he let me or any other person set ashore for that purpose, and would not explain his reasons. I suppose that it shall remain a mystery, but I will always remember the sound of that dying scream: its piercing quality and the way the wind twisted it through the ice pass making it sound so strange, as though had someone screamed "Harald!"

RANDOM ARTIFACT DISCOVERY TABLE (1D10)

1. A badly rusted metal axe head. A History or Archaeology roll will identify it as Viking.
2. An Indian arrowhead. An Anthropology roll will identify it as a type used by the Indians of eastern North America—a souvenir of the Viking expedition to America.
3. A small odd skull. This is the skull of a skraeling (Hyperborean) woman. An Anthropology roll will reveal that there is something odd about it but it will not be identifiable unless the team has had close contact with living Hyperboreans.
4. A Viking skull.
5. Remains of a wooden chair (Idea roll to identify).
6. Remains of a wooden chest (Idea roll to identify).
7. Remains of a wooden barrel (Idea roll to identify).
8. Remains of a wooden loom (Idea roll to identify).
9. Remains of a wooden sled (Idea roll to identify).
10. A flat piece of stone with a map scratched on it. It shows Iceland, the southern coast of Greenland, and a long, jagged coast to the west that must be North America. Just north of Cape Cod, the coast is marked with an "X" and some runes. If the Nordic runes can be successfully read, it will be revealed as "mermaids" (see *Tsathoggua Papers #4*). Nels Petersen will reveal that this is another piece of Erik the Red's runic stone.

Daily Events

DAY 21: The Eskimo song duel. This will occur on the team's second day in Godthåb. The investigators will not be aware that the event is taking place unless they have made contact with Oleg or the schoolmaster, either of whom will invite them to the event. Should the investigators learn of it only when the shouting and cheering begins, by the time they make the half-mile trek to the location of the event they will be too late to witness anything, the victor already declared and the Eskimos beginning to disperse.

If invited to the duel by Oleg or Nels, it will be explained to the investigators (if Anthropology rolls do not indicate that an investigator already knows about the song duel) that this is an Eskimo method of resolving conflicts between tribe members and in Greenland it is applied to all offenses and disputes except murder. It is the main reason that no police force is required in Greenland.

Their host will explain that today's duel is over a minor matter—one of the men accuses the other of slander—but will be conducted in the same manner as any other duel. The two men face each other in a large circle described by the members of the tribe and take turns insulting and berating each other in song. No comment is too personal nor any facet of the opponent's life or family too sacred for use in the duel. As each opponent finishes his song, the crowd cheers in approval. As the duel wears on, the crowd will begin to side with one or the other, eventually, through unanimous approval, declaring one of the men the winner. The duel is over, justice served, and the matter is considered finished. Any continuation of this same dispute is looked upon with strong disapproval by the other members of the community.

It is unlikely that any of the investigators understand Eskimo and will require someone to interpret for them the improvised lyrics of the songs that they hear. The insults will be many and varied, but one in particular will be used once or twice by each of the men: a derogatory reference about the opponent's "orange hair." If Oleg or Nels is asked about this seemingly odd insult, they will reply that it probably originated as a derogatory reference to the first Vikings but, with the passing of time, it has taken on a general meaning of "stupid" or "ineffectual", and should not be taken too literally.

If at any time the investigators should announce that he is carefully looking over the assembled crowd of nearly two hundred Eskimos and makes a Spot Hidden, his attention will be drawn to the Eskimo shaman standing slightly apart form the crowd. Everyone in Godthåb recognizes the shaman and will identify him and his home if asked.

THE ESKIMO SHAMAN

First seen by the investigators at the Eskimo song duel held in Godthåb, this man appears to be in his late twenties or

Tsathoggua Papers #4

early thirties. Although Eskimo shamans rarely dress differently than the norm, this man will stand out from the crowd as standing slightly apart, leaning on a crutch made of whale bone. He will silently watch the duel and then, at its conclusion, turn and limp slowly back to his hut, set slightly away from the rest of the town.

If an investigator should choose to attempt to interview the shaman, he will find that the man speaks only Eskimo. If Oleg or Bhule is along to translate, they will be able to communicate but find that the shaman has little to offer the group in the way of aid or information, but will state flat out that he could answer some of their questions if they would bring him a bottle of "spirits." He will claim that the consumption of alcohol aids his "visions."

Anyone coming in close contact with the shaman will not be able to help but notice his abnormal physical condition. The right side of his body seems to be partially paralyzed, as is the right side of his face. If Oleg is questioned about this he will tell the investigator that the shaman has been known to suffer attacks or fits during his "visions." After gaining the above information, an investigator making a Medicine roll will recognize that the shaman has had a stroke and suffers from epilepsy. A successful Anthropology roll will tell the investigator that a man suffering from a malady such as this is quite often chosen by Eskimo tribes for the role of shaman and the man is held in great respect by his people.

Neither Mathieson nor Ethelrod, if either happens to be present, will allow any of the expedition members to bring alcoholic beverages ashore. It is strictly forbidden in Greenland and they do not wish to offend the local administration in any way. Either Bhule or Granger will be willing to go along with smuggling the Eskimo some alcohol and Oleg would not mind sharing a few pulls off a bottle, but the risks are considerable.

If the shaman should be supplied with a bottle—and he will want an entire bottle for himself—he will begin drinking immediately, quickly growing friendly with the people who supplied him. Once under the influence of the alcohol, he will be happy to supply the investigators with the following information, if they ask the right questions.

The shaman knows the true origin of the "orange hair" insult and will explain it in the following manner: when his people first came to this land from the west, they found people already living here, though few in number. It was from these people that the Inuit first learned of the insult of orange hair. When they questioned this strange people, they were told that it referred to a strange, man-like beast that lived in the highest, coldest mountains, and had lived there since before man. These beasts were said to be covered in coarse orange hair and once had lived in a great city in the mountains, but this was long destroyed even then. The strange people themselves had once lived in great cities that covered the land, but with the coming of the long cold, most had died. They were the last few faithful of Kulu who had chosen to stay in their homeland. These people also warned the Eskimos of another race of beings who had recently come to the far shore of the land. These people were red-haired and yellow-haired and very fierce. The odd people told the Eskimos that they had tried to call their god Kulu to drive them off, but this had failed and they had been forced to migrate to the western shores.

The Eskimos shared the shore with the strange people, but when they saw human sacrifice in their rites to the god Kulu, the Eskimos drove them back into the mountains from which they never returned—though legend holds that they, and the furry orange beasts, still live in the wind-swept heights.

If asked to describe these people, the shaman will tell the investigator that they were said to be short, less than five feet tall, and of light complexion, almost white hair, and gray or straw-colored eyes. They dressed much as did the Eskimo.

As the story wears on, the shaman will get drunker and drunker, eventually becoming incoherent, but at the same time more caught up in his story, occasionally grasping an investigator by his coat and drawing his face close to his own, babbling long strings of nonsense with alcohol-laden breath. If the investigators put up with this behavior for about thirty minutes, the shaman will pass out and sleep

The Godthåb Eskimos

It is thought that the Eskimos first entered Greenland from northern Canada between 1000 and 1400 A. D. Calling themselves Inuk (plural: Inuit), most Eskimos share a similar culture and, with the exception of a few small groups in Siberia and Alaska, speak mutually intelligible dialects. The word Eskimo is a Jesuit corruption of the name the North American Indians gave them, *eskimantski*, meaning "eaters of raw meat."

The Eskimo have earned a reputation for fairness and generosity noted by even the first missionaries to contact them. Sharing with others of the family or tribe is natural for them, without requiring thanks or payment but with only the mutual understanding that whenever necessary, the act will be reciprocated. The Eskimos well understand the fact that sharing strengthens the community, and a member not disposed toward this attitude will quickly find himself ostracized by the tribe.

Crime is still a problem in some Eskimo communities, one of the more common offenses being that of a jealous husband committing murder. In Alaska and Greenland all offenses less than murder are judged by song duels. In the case of homicide, an executioner is appointed by the tribe and then, with the approval of the family of the accused, hunts down and slays the offender. Because of the efficiency of these methods, Denmark employs no police or law-enforcement agency in Greenland.

The Eskimos of southwestern Greenland are the most Europeanized, having been in contact with the continent for hundreds of years and lately becoming the recipients of support from the Danish government which helps to bolster their economy. The average resident of Godthåb has a 30% chance of speaking Danish with (20+1D20)% ability.

THE ESKIMO SONG DUEL

peacefully until the next morning. If they should leave before he falls asleep, he will grow restless and wander into town, where he will get into some kind of minor trouble.

If for this or any other reason it should come to the notice of the colonibestyrer that the expedition has brought alcohol ashore (and he will know that this is the only possible source) he will call Mathieson into his office and threaten all sorts of actions against both him and the University. Mathieson will be able to calm the man, but only by promising to confine the guilty parties to the ship for the rest of their stay in Greenland. It will be possible for one of the guilty members to take full responsibility for the offense and therefore be the only one confined to the ship. This investigator (it will not be either Bhule or Granger; they will not confess unless implicated) has only once chance of getting his confinement rescinded; he will have to explain his actions personally to the colonibestyrer while making a successful Persuade roll in Danish. If successful, the inspector will relax the "sentence" and the investigator will be allowed ashore once more. Otherwise, he will be out of action for the rest of the adventure.

THE ESKIMO SHAMAN

THE SHAMAN, age indeterminate, Eskimo Holy Man

STR 10	CON 7	SIZ 9	INT 13	POW 16
DEX 6	APP 7	EDU 12	SAN 55	HP 8

Skills: Anthropology 25%, Biology 35%, Cthulhu Mythos 10%, Eskimo 60%, Occult 25%, Psychology 65%.

DAY 21: Meeting aboard ship. Ethelrod is in charge of this phase of the expedition and has already chosen the three mountaineers, Bhule, and Granger to accompany him. (At the keeper's choice, Ethelrod may wish to add additional force to the expedition in the form of sailors armed with rifles.) On the second evening that the ship is in port, Ethelrod will call a meeting and, after announcing that the planned expedition will include the above-named people, make the following statement:

"Professor Mathieson, for reasons of health, will remain here in Godthåb. Any other members of the team who think they might wish to accompany the expedition to the interior should be well advised of the strenuous physical requirements of such an undertaking. The central plateau is cold and windswept and Philippe assures me that there may be some climbing of glaciers or rock outcroppings involved in reaching our goal. We cannot discount the possibility of violence directed toward us. Our own experience shows us that there may still be pockets of primitive Eskimos hostile to intruders."

Ethelrod stands up from the table. As he gathers the papers scattered in front of him, he adds:

"Anyone still of a mind to join us must meet at the foot of the glacier north of town at daybreak for a requisite day's training in climbing procedures with our friends from France. Thank you, that will be all."

Ethelrod will then leave but may be approached later if an investigator feels that he needs more details before making a decision. Ethelrod will try to discourage any member of the team that he does not feel is healthy and fit as he should be, and will try to make the expedition sound as tough as possible. However, Ethelrod will not deny the opportunity to any fit individual who truly desires to accompany them.

DAY 22: The training session. The mountaineers will start the session with the three scientists who have had some mountain-climbing experience and any investigator with a Climbing skill above 75%. They will be shown some specific techniques to be applied to the scaling of ice and rock. At the end of this short session, they will be allowed to leave along with Ethelrod, Bhule, and Granger, while the beginners remain for their session.

The beginners start by being shown some basic skills followed by sessions on the ice face that the mountaineers have selected as a training site. The Frenchmen have spent some time setting up three separate "courses", each of varying difficulty, for the novice climbers to practice on, complete with safety ropes firmly secured at the top of the glacier to prevent injury. One of the mountaineers will remain stationed at the bottom to shout and encourage, while two will be at the top working the safety lines.

Any investigator completing the instruction will be awarded with two experience checks in his Climb skill, which he can take immediately.

The Expedition to the Interior

The expedition will leave on the morning of the fourth day that the team is in Godthåb. They will be on snowshoes and outfitted with proper cold-weather garb, sunglasses, tents, sleeping bags, tools, provisions, and other supplies assembled by Ethelrod and the mountaineers. The journey to the temple is expected to take five days.

Daily Events

Events on specific days are as follows.

DAY 24: Nothing eventful occurs.

DAY 25: In the early afternoon the party faces an easy climb requiring only one Climb roll. The mountaineers will scale the wall first, picking the easiest route, and then, after reaching the top, install safety lines for the less experienced climbers waiting below. The climb consists of about 50 feet, but the difficult section (which requires a roll) is 30 feet above the ground. If, while attempting to negotiate this tricky section, an investigator should fall, the safety rope supporting him may pull loose from the ice above with disastrous results. Match that investigator's SIZ against the attached safety rope's STR of 20 on the resistance table. The mountaineers will be at the top to keep an eye on the safety ropes, but it will be impossible for one of them to stop a

falling investigator if the rope should pull loose. Damage from falling is 3D6 normally, but an investigator falling can attempt both a Luck roll and a Jump roll. A successful Luck roll will mean that the investigator has fallen into snow, reducing the total damage by 1D6 points. A successful Jump also reduces damage by 1D6. Any investigator with 4 or more points of damage after First Aid is applied is considered disabled (sprained ankle, dislocated shoulder, etc.) and unable to continue with the group. He will be left with a tent, provisions, and possibly an armed companion if badly injured, to be picked up by the team upon their return.

At the top of the climb, the team will discover four sets of footprints in the snow. The footgear worn is of a primitive nature, but an Anthropology roll will identify it as non-Eskimo in origin. The team will be able to follow the tracks only a short distance before they disappear.

DAY 26: Late this morning, all of the investigators will briefly see, atop a ridge nearly three hundred yards away, four figures outlined against the sky.

DAY 27: This day will begin with another difficult climb. This nearly vertical wall of ice-covered rock is 110 feet high and contains two difficult sections, each requiring a separate Climb roll. Admittedly, the obstacle could be circumnavigated, but this would require an extra day's time, so the decision to climb the wall is made. The first hard place is 40 feet above the ground and falling investigators whose safety ropes break will take 4D6 damage. The second difficult section is at 80 feet, possibly causing 3D6 damage. See "Day 25" for details on falling from the icy wall.

Later that day the group will come across some large tracks in the snow, badly melted and deformed by the sun. A Track roll will identify them as belonging to no natural creature.

That night, while camped, any investigator in the group who makes a successful Listen roll will detect the sound of strange chanting drifting in the wind. If the team does not locate the source of the chanting (it will require two additional successful Listen rolls to follow the sound to its source) they will, after a time, be attacked by a gnoph-keh.

The Gnoph-keh

If the Hyperboreans' chant is not interrupted, this beast will come to him. At this time the shaman will be required to make a Luck roll to convince the monster to attack the investigators. If the shaman is unsuccessful, the beast will attack and kill him and then turn on the rest of the Hyperboreans. With or without Listen rolls, the investigators will be able to hear the screams of dying humans accompanied by decidedly inhuman roars and howls. If the investigators go to check the source of the noise, they will find the mangled bodies of the Hyperboreans lying a short distance away in the blood-stained snow of a small hollow. Seeing this will cost any investigator 1/1D6 Sanity points. The gnoph-keh will be lurking in wait and if none of the accompanying investigators makes a successful Spot Hidden roll before traversing the fifty feet to where the bodies lie, the monster will attack by surprise. If the group leaves without approaching the bodies, the gnoph-keh will secretly follow the investigators back to their camp and then attack.

GNOPH-KEH

If the gnoph-keh attacks the investigators' camp, it will do so in the following manner: it will first expend 2 magic points to lower the surrounding temperature by 40 degrees and then quietly approach the camp. It will surprise the investigators only if their Listen rolls fail; otherwise, its approach will be heard and the investigators will have 2 rounds in which to prepare themselves.

This gnoph-keh knows no spells and will first attack a chosen victim directly with its horn. If the investigators should react physically, it will claw down the offending humans. If assailed by gunfire, it will expend another magic point and create a blizzard to blind its opponents. If the gnoph-keh should lose half its hit points to damage, it will flee; if not, it will stay to ravage until all are dead or in flight. Once the camp is empty, the gnoph-keh will follow the track of one of the investigators. If the chosen investigator is insane or, if sane, fails his Luck roll, he will be followed by the beast until it catches up with him and most likely kills him. The monster will then wander off, not to be seen again.

Investigators scattered by the attack will probably be able to salvage enough equipment to continue. Those who fled the scene while insane will perish in 24 hours unless they are successfully Tracked down and rescued by other team members. Those recovering from their insanity in less than 24 hours will be able to find their way back to camp if they can trace their trail with a successful Track roll or, failing this, an Idea roll.

Investigators who did not go insane might return to camp to find the tracks of their less fortunate comrades leading off in several directions. The keeper should take precautions to make sure that those attempting to Track their lost friends are not as yet aware of the level of insanity each individual may be experiencing. This way they will not know if they are searching for an individual who will only be lost for an hour or one who will wander in a daze until he dies of exposure or falls off the edge of a glacier. The individuals to be Tracked might be identified by their shoeprints, but this will require successful Idea rolls. It will probably be quite obvious if the gnoph-keh followed one of the investigators out of the camp. Following this trail will lead quickly to the sight of the investigator's demise. Seeing his dismembered body lying about the snow will cost 1/1D6 Sanity points.

Bhule should definitely survive this experience and, if at all possible, continue the expedition to the temple to bring back information to those who wait in Godthåb.

THE SUMMONED GNOPH-KEH

STR 33	CON 24	SIZ 32	INT 13	POW 13
DEX 13	Move 9			HP 28

Damage Bonus: +3D6

Weapons: Horn Gore 65%, damage 1D10+3D6
Claws* 45%, damage 4D6
** The gnoph-keh may claw twice per round.*

Armor: 9-point gristle, fur, and hide.

Sanity Loss: 0/1D10 Sanity points for seeing a gnoph-keh.

The Hyperboreans

These four men are among the last members of a once great race that built a fabulous culture that rose and fell before the dawn of recorded history. Masters of magic, science, and art, the heritage of these people was passed down to the lands of Mu and Atlantis and eventually found its way to ancient Egypt. The *Book of Eibon* was written by a great wizard who lived in Mhu Thulan in Hyperborea.

Small and slender, none of the Hyperboreans is more than five feet tall. Their hair is light blond to white and their eyes are gray or straw-colored. They have large, straight noses, and earlobes longer then those of most humans. Their clothing is similar to that of the Eskimos, and at a distance it may be difficult to distinguish between the two.

The Hyperboreans have spent centuries living in the wilds of Greenland, first on the coasts where they worshiped their deity, Kulu, then later, after the coming of the Vikings and the Eskimos, on the rugged central plateau. Here they were not only forced to compete with the last of the primitive voormis, but also had to endure the rigorous climate. Over the centuries, their numbers have dwindled.

YOUNG WARRIOR

They now have a stone-age culture, carrying spears and knives chipped from rock. With these primitive weapons and a few arcane spells they will try to keep the expedition (or anyone else) from reaching the temple to Tsathoggua. They still fear that, somehow, the voormis will return. Consequently, they fear anyone who seems interested in locating the temple of Tsathoggua, and in particular anyone with reddish hair.

The Hyperboreans realize that the team is far better armed than they and will limit their attacks to harassment and ambushes, fleeing at the first sign of danger. If cornered, they will fight fiercely to the death. If captured, they will not submit to their captivity nor will they respond to attempts to communicate with them. They will attempt to escape at every opportunity until successful or killed in the attempt. If the gnoph-keh summoned on Day 27 fails to destroy the expedition, the keeper should decide if the Hyperboreans use other methods.

YOUNG MAN 1, age 16, Hyperborean Warrior

STR 16	CON 17	SIZ 9	INT 13	POW 14
DEX 14	APP 12		SAN 55	HP 13

Damage Bonus: +1D4

Weapons: Fist/Punch 70%, damage 1D3+1D4
Stone Axe 85%, damage 1D8+2+1D4
Thrown Axe 50%, damage 1D8+2+1D2

Armor: 1-point of leather skins.

Skills: Climb 75%, Dodge 65%, First Aid 5%, Hide 75%, Hyperborean 50%, Jump 65%, Listen 75%, Sneak 55%, Spot Hidden 75%, Throw 50%, Track 60%.

YOUNG MAN 2, age 17, Hyperborean Warrior

STR 14	CON 15	SIZ 8	INT 15	POW 15
DEX 15	APP 13		SAN 75	HP 12

Damage Bonus: None

Weapons: Fist/Punch 65%, damage 1D3
Spear 70%, damage 1D8+1
Thrown Spear 45%, damage 1D8+1

Armor: 1-point of leather skins.

Skills: Climb 80%, Dodge 80%, First Aid 85%, Hide 75%, Hyperborean 55%, Jump 80%, Listen 75%, Sneak 75%, Spot Hidden 75%, Throw 45%, Track 80%.

THE OLD MAN, about age 35, Hyperborean Patriarch

This is the father of the two younger men. His wife, the last Hyperborean woman, died thirteen years ago and it is he who most realizes what this means to his people.

STR 11	CON 14	SIZ 7	INT 15	POW 15
DEX 10	APP 9		SAN 32	HP 11*

** Even if injured beyond his hit points, he will continue to fight for two additional rounds, before dropping dead.*

Damage Bonus: None

Weapons:** Fist/Punch 60%, damage 1D3
Stone Knife 65%, damage 1D6
Spear 60%, damage 1D8+1
Thrown Spear 55%, damage 1D8+1

*** The old man is not as healthy as the two younger men, but if cornered and forced to give battle, he will leap to the front with a berserker-like scream and fight with unexpected ferocity, striking twice every round instead of once.*

Armor: 4-point gnoph-keh leathers (0/1D2 Sanity loss if investigators realize the hide is from a monster).

Skills: Climb 65%, Dodge 63%, First Aid 85%, Hide 85%, Hyperborean 60%, Jump 55%, Listen 85%, Sing 35%, Sneak 65%, Spot Hidden 80%, Throw 55%, Track 85%.

THE HYPERBOREAN SHAMAN, unknown age, Priest of Kulu

This is the last Hyperborean priest of the god Kulu. He will lead the other Hyperboreans in the chanting to Contact a Gnoph-keh. He is middle-aged and will stand out from the others at close range due to the brightly colored designs on his clothing. An examination of the designs will show them to have an underwater motif, complete with odd, octopoid beings dwelling in towering structures amid dolphins and other sea creatures.

STR 10	CON 13	SIZ 6	INT 14	POW 17
DEX 11	APP 9		SAN 00	HP 10

Damage Bonus: -1D4

Weapon: Stone Knife 55%, damage 1D6-1D4

Skills: Climb 75%, Cthulhu Mythos 23%, Dodge 55%, Eskimo 20%, First Aid 65%, Hide 75%, Hyperborean 75%, Jump 65%, Listen 85%, Occult 25%, Pharmacy 15%, Sing 75%, Sneak 65%, Spot Hidden 35%, Throw 65%, Track 55%.

Spells*: Contact Cthulhu, Contact Deep Ones, Contact Gnoph-keh, Contact Spawn of Cthulhu, Dread Curse of Azathoth.

** The shaman has rarely used any of these spells in his lifetime. The deep ones have long departed, and Kulu has never visited his dreams. A spawn has not been contacted since one sank several of Erik the Red's ships centuries ago. Unless cornered by the party, he will never venture close enough to use the Dread Curse of Azathoth.*

If the investigators track down the source of the chanting, they will find four Hyperboreans huddled in a low spot in the snow chanting their terrible spell.

DAY 28: Near mid-morning, the expedition will pass between two mountain peaks, signifying that they are drawing near the presumed location of mysterious Commorium. Past these peaks supposedly lies a great, once fertile valley, and across this valley, another range of mountains.

As the team reaches the highest point of the pass between the peaks, the far mountain range will come into view: a half-dozen rocky pinnacles that thrust up through the vast, ice-covered valley of Commorium. The team will realize that this ice must be a thousand feet thick!

If one of the investigators makes a Spot Hidden roll while scanning the smooth flats before them, he will notice a large, circular, dark spot in the ice halfway across the valley. It can occasionally be made out when the swirling snow blows clear for a moment. Additionally, if an investigator should scan the far mountainsides with binoculars or a similar instrument, he will notice a square building, possibly built of stone, standing on the lower part of the tallest peak, not far above the plain of ice. It will require one hour to travel across the slick ice to where the dark spot is, and an additional hour to continue on to the building seen on the side of the mountain.

The Tower in the Ice

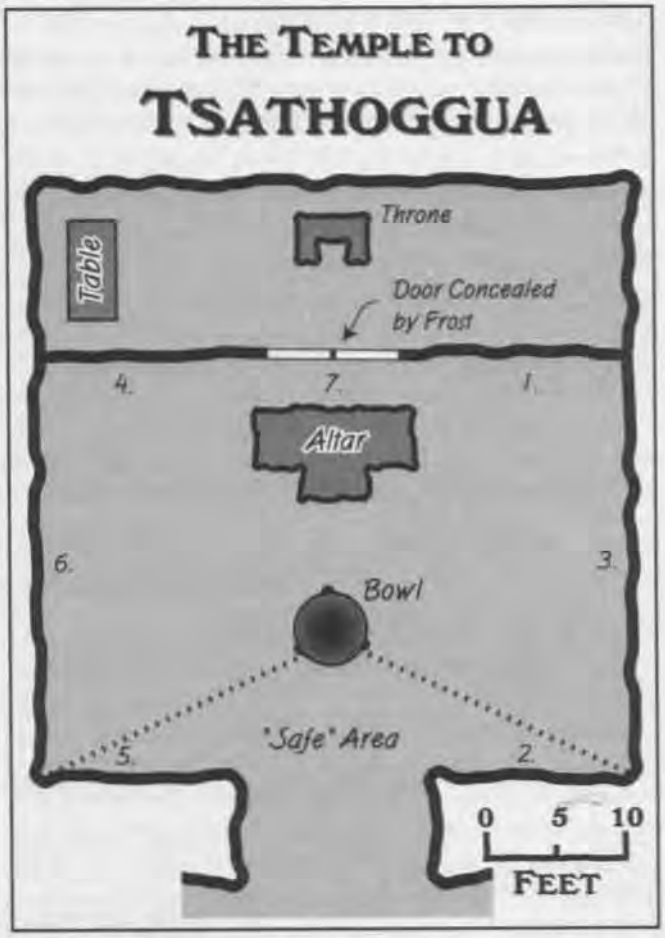
The dark spot in the ice is approximately forty in diameter, but the image is so badly distorted by the thick ice that it is difficult to make out exactly what it its. An investigator who succeeds in a Spot Hidden roll will realize that this is the top of a tower—a cupola—with windows and doorways and a railed balcony. It is fixed atop a narrow stone spire stretching down into the dark ice. There is at least fifteen feet of ice between the top of this structure and the surface, making any attempts to reach it unfeasible. If the team should somehow manage this feat, they will find the tower room empty and the spiral staircase leading down choked with hard ice. To seriously explore the rest of the tower would require an expensive, major undertaking.

At this location, any investigator scanning the mountains with binoculars will see a square, stone building on that side of the tallest peak, about an hour's walk away.

The Temple to Tsathoggua

As the group approaches the temple, they will see that it is simple: perfectly square, with a few high, narrow windows and an open, square doorway. The whole structure is built of some dark, basaltic stone and stands only a few feet above the ice plain, easily reached by a short, winding path on the side of the mountain.

Standing close enough to peer in the doorway, the team members will see that the inside of the building is coated with long, spikey hoar-frost completely covering the inside—walls, floors, and high ceiling—with a 5"-6" bristle of ice. The interior is nearly fifty by forty feet and empty save for an immense, six-foot bronze bowl only ten feet in front of the door. Near the back wall is a tall, two-tiered altar of obscenely fashioned metal. The bronze bowl is nearly six feet in diameter and stands on three legs, each ending in a taloned claw.



The large bowl contains a guardian formless spawn of Tsathoggua. If any of the team members proceed past the marked "safe" area on the temple map, the spawn will attack. See the box on the spawn on p. 28.

If the team gains entrance to the temple, they will find that the metal altar in the back of the temple supports a small figurine carved from onyx. This thing has a fat furry body, a toad-like head with bat ears, and a tongue that lolls from its open mouth. Seeing the six-inch figure will cost 0/1D2 Sanity points. If not already known, a Cthulhu Mythos roll will identify the obscene object as a representation of Tsathoggua. At the keeper's discretion, additional Mythos rolls may reveal more information about Tsathoggua and his temples, or the spawn that guard them.

Walking across the frost-covered floor, the team will find that the coating of ice is quite fragile and easily breaks away to reveal the polished, five-sided flagstones beneath. The same is true for the walls, and if one of the group scrapes even a little frost away he will discover that the stone panels covering the walls are covered with glyphs similar to those first discovered on the wall in the glacier—except that these seem to be of an earlier, cruder form. If the walls are scraped clear and the revealed writing translated, the team will be able to discover some of the history of the furry prehumans of Greenland.

THE STORY OF THE VOORMIS

Each portion of the following story is contained on one of the stone panels found in the temple of Tsathoggua. The panels are numbered on the Temple map.

1. The voormis came to this valley from far away to the south and built a great city dedicated to their god, Zoth-Aqqua.

2. This panel describes the building of this, the last temple to Tsathoggua and tells how the high priest, after calling and binding a Formless Spawn to defend the building, was dressed in high ceremonial robes, perfumed and anointed, and then sealed alive in a burial chamber located behind the altar. This is a standard form of consecration for a temple of Zoth-Aqqua.

When uncovering this panel, the investigators may also notice something hand-written in the same language style as the wall. "Satampra Zeiros was here," reads the graffiti.

3. This panel tells how, after many years, as the climate grew colder, the people fell away from Zoth-Aqqua and began to worship heathen gods of the wilds, in particular one who came from the north called Adukwu.

4. A great civil war ensued when the priests of the temples of Zoth-Aqqua tried to suppress the heretics of Adukwu. The heretics were eventually forced from the city and later hunted down and killed. A few of the pagans, now turned nearly wild, continued to survive in the nearby mountains to the south, eking out a meager survival in the harsh conditions while trying to avoid the patrols sent from the city to eliminate them.

5. This tells of the later discovery of a strange, hairless people that landed on the northern shore in small boats made of skin. The voormis made some contact with them, learning

The Formless Spawn of Tsathoggua

One of these monsters has dwelt in the temple in the large, bronze bowl ever since the temple was constructed over one million years ago. The spawn will kill any who attempts to defile the temple. To gain safe entry to the temple, someone in the party must use a Contact Formless Spawn of Tsathoggua spell to communicate with the being before the temple is entered beyond the safe area. If an investigator properly casts the spell before entering, the spawn will rise up from the bowl, forming a slimy, rippling, black column six feet high topped by a smooth, bulbous "head" that stares down at the party with a single large eye. All seeing this will lose 1/1D10 Sanity points.

THE GUARDIAN

Without leaving its vessel the monster will communicate with the caster telepathically, first asking if the group are pilgrims come to worship mighty Tsathoggua. If the investigators answer yes, the being will ask if they are enemies of Tsathoggua come to defile his house of worship. The investigators should answer "no" and the being will allow the group to enter the temple. The spawn will remain in this form, continually sliding about the bowl and watching all that the party does while inside the temple. It will make no move to interfere with the party's actions unless they disturb the small statue of Tsathoggua or make an attempt to break into the burial chamber behind the altar, in which case the spawn will attack unmercifully. It will not prevent the team from clearing the walls of ice and frost but further attempts to communicate with the thing will prove fruitless unless another Contact spell is cast.

If a Contact spell is not cast before entering the temple, the spawn will suddenly rush up out of the bowl and bludgeon the first investigator to cross beyond the safe area. The spawn will also attack other investigators unless they move out of its reach (35 feet), at which time it will slide out of the bowl and quickly slip across the floor to corner and kill whomever it can. Unless the spawn is slain, it will continue to employ whatever attacks seem most effective until everyone is dead or has fled the temple. If all the survivors have left the temple, the spawn will drag any corpses over to the bowl and swallow them, up to its SIZ limit. (Witnessing this banquet will result in a loss of 0/1D4 Sanity points.) The spawn will be unable to move from the bowl until its meal has been digested. This will take 24 hours and any investigator entering the temple during this time will be safe from the monster's attacks as long as he stays at least 3 yards from the bowl.

THE GUARDIAN SPAWN

STR 27	CON 15	SIZ 35	INT 13	POW 12
DEX 22	Move 12	HP 25		

Weapons: Whip* 90%, damage 1D6
Tentacle** 60%, damage 3D6
Bite 30%, damage special***
Bludgeon 20%, damage 3D6

** May seek to Grapple rather than do damage. Range is 35'.*
*** May strike at 1D3 opponents in a round. May seek to Grapple rather than do damage. Range is 35'*
**** Instantly swallows victim. Each round thereafter the victim takes 1 point of damage, the damage done per round progressively increasing by 1 point. The poor victim is doomed unless freed by his friends. This spawn may swallow up to 35 SIZ of people at one time.*

Armor: The spawn is immune to all physical weapons. It can be harmed by spells as well as fire or chemicals.

Spells: This monster has no spells assigned to him, but if the keeper wishes, he may supply the being with whatever is felt necessary.

Sanity Loss: 1/1D10 Sanity points to see a formless spawn.

their language and teaching them some of their own. In the meantime, although the humans had little to offer in return, the furry things began to trade with them and were quite pleased at how quickly the hairless beings learned the subtler details of economics and government.

6. Reading this panel, the investigator will find out how the cooling climate of the central plateau caused the furry things eventually to suspend trade with the humans and finally lose contact altogether. The coming of the cold is somehow thought to be connected with the long-dead worshipers of the god Adukwu.

7. The prediction of the passing of the race is contained in this panel showing their city empty and destroyed by the elements. The prophecy speaks that the humans will come again to kill the last furry beings and to build their own city atop the ruins of the old. It is engraved upon the hidden door.

If the group chooses to scrape clear the walls, they will also discover, directly behind the two-tiered altar, a pair of hinged, stone doors drawn tightly closed with a metal chain that has been pulled through the metal rings bolted on the doors and welded together. The ancient chain can be easily broken using some kind of bar or tool for leverage.

THE BURIAL CHAMBER

This room is wide but not very deep and its complete lack of windows means that artificial light will be required.

Directly across from the door is an unmoving figure sitting on a large, bronze throne. Playing the light over the form will reveal a strange-looking baboon-like ape, long dead but sitting upright and still wearing the remnants of a red and purple robe and a feathered headdress. The dried mummified flesh is stretched taut over the bones, and through the holes in the robe patches of coarse, orange hair protrude. Anyone seeing this carcass loses 0/1D6 Sanity points (except Bhule, who will lose 8 SAN points and suffer a short, temporary insanity lasting two rounds; he will retreat screaming from the door to the burial chamber, and absolutely refuse to re-enter under any circumstances).

The sparsely furnished burial chamber contains only the occupied throne and a long, nearly empty table that once held food for the entombed priest. The only item of value to be found here is the jeweled metal brooch that pins the remains of the robe together at the shoulder of the dead beast. This item could be worth as much as a thousand dollars, but it will become the property of Miskatonic University as part of the expedition's findings.

A Biology roll made while examining the body of the ape will show that it is unrelated to the known "great apes" and has certain features, particularly the shape and design of the foot, that seems to place the strange animal closer to humans than apes.

OPTIONAL ENCOUNTER

This encounter can be introduced by the keeper at his discretion. It is suggested that it occur while the team is in the temple but before they break into the burial chamber.

While the investigators are engrossed with removing frost from the walls or hard at work trying to read what has been inscribed upon them, anyone making a Listen roll will hear the sound of padding footsteps near the doorway to the temple. Looking in that direction, the investigator will see a large polar bear standing framed in the light of the opening. The bear will walk directly to the altar, paying no attention to the humans standing nearby. When in front of the small, onyx statue, it lets loose with three great roars of supplication to the grotesque deity. Satisfied that it has paid proper homage to its god, the beast will then turn and silently leave the temple. Witnessing this scene will cost an investigator 0/1D3 SAN.

THE POLAR BEAR

STR 31	CON 16	INT n/a	SIZ 38	POW 12
DEX 10	Move 9			HP 27

Weapons*: Bite 35%, damage 1D10+3D6
Claw 50%, damage 4D6
** A bear can claw twice and bite in one round at as many as three opponents.*

Armor: 4-points of skin and fat.

Skills: Track 75%, Worship Tsathoggua 99%

Return to Godthåb

The return to Godthåb will be easier than the expedition out, the two climbs now being down rather than up and with no encounters with the Hyperboreans. The return will take five days. All who make it back to Godthåb, and civilization, will gain 1D8 points of SAN.

Conclusion

No matter what happens during the expedition, Bhule should survive, his physical problem probably still unknown to anyone in the party. If he has seen the desiccated mummy in the temple, he will carry within him an emotional disturbance that will be detectable if an investigator should make a successful Psychoanalysis roll.

The Hyperboreans, if any survive, will not be seen again and it is hoped that the investigators will have garnered enough clues partially to solve the disappearance of the first Viking colonies. If not, they will have to wait until they travel to British Columbia in the next adventure to solve the rest of the mystery.

Although Mathieson has been ordered to cast off as soon as the expedition returns, at the keeper's option, the investigators may want to spend another week or two in Godthåb, digging in the Viking ruins and trying to piece together the story they have uncovered. The return voyage to Boston will take six days.

It is suggested that keepers introduce other adventures into their campaign before starting "The Curse of Tsathoggua", to hide the connection between the two. ■

The Curse of Tsathoggua

(Canada)

Investigators follow a trail of clues that leads them to the last survivors of a mythical race.

"They began immediately the ascent of the mountain, whose upper precipes were hollow with caves occupied by the Voormis. Ralibar Vooz had hunted these creatures before; and a certain room of his house in Commorium was arrayed with their thick and shaggy pelts."

—Clark Ashton Smith, "The Seven Geases"

This is the second part of the adventure that started in Greenland. Beginning with the discovery of a strange animal foot found in British Columbia, the investigators follow a trail of clues that lead to the last of a mythical race, a group of beings now led by a man whom the investigators first came to know while in Greenland. Discovering and surviving the encounter with the "monsters" will not be the only problems to overcome. The final decision regarding the continued existence, or complete destruction, of the race may be left in the hands of the investigators, with all the ramifications that holds.

Investigator's Information

One of the investigators, either through a clipping service or by way of a letter from a friend, receives a newspaper story cut from a September issue of the *Vancouver Daily Province* (*Tsathoggua Papers #5* should be given to the investigators at the start of this adventure). This article is three to four weeks old when it is received.

The foot's description sounds somewhat similar to those of the mummified being found in the temple in Greenland.

Synopsis of Events

Aug 15: Bhule befriends Donna Lester.

Oct 30: Newspaper story on strange foot appears.

Nov 3: Bhule steals yeti scalp and leaves for Vancouver with Lester.

Nov 9: Interview with Dr. Lantilla at the University of Vancouver.

Nov 15: Bhule and Lester appear in Kamloops under assumed names.

Nov 16: Bhule seriously injures a trapper in a barfight.

Nov 17: Bhule and Lester take an early morning train to Dogfork. After only a couple of hours in town, they hire two guides and strike out west for the Caribou Mountains. The first morning there, they are attacked by Indians and captured by the sasquatch.

Keeper's Information

The orange, shaggy foot found in the trap belongs to one of the descendants of the voormis that once dwelt in prehistoric Greenland. These primitives were driven from their cities, and eventually migrated far away from hostile humanity.

Out in the wild, the trappings of even their crude culture rapidly fell away, and were soon replaced by half-remembered myths and legends. Active worship of Ithaqua dwindled until all that remained was an occasional leaving of animal sacrifices in the treetops. This was for protection from Ithaqua rather than through any true devotion. The practice was later adopted by some of the Indians who came to live in the area.

As the humans multiplied and the first migrations into Canada began, the sasquatch (as these humans came to call them) found themselves not only competing for living space with the hairless ones but also the target of their hunters' spears and axes. Many died, but a few survivors climbed high into the mountains where humans feared the great cold and the winds that blew through the peaks.

A few months ago, a Canadian anthropologist named Terrence Bhule was a member of a scientific expedition that penetrated to the interior of frozen Greenland. From many of the amazing discoveries (not all made public), Bhule drew certain conclusions of his own, and began researching the mystery of the prehumans that occupied Greenland before the coming of man. This research began with the acquisition of a certain book, a copy of the diary of Pieter de Holst, which Bhule found in the seminary in Godthåb. Later clues led to the yeti of Tibet and similar beings reported in northwestern North America.

As the damning evidence mounted, Bhule was forced to face the terrible truth of his bizarre situation—the trick that fate and genetics had played on him. Strange thoughts plagued his mind and suicide seemed imminent when a series of chance meetings brought him into repeated contact with a young girl named Donna Lester, nearly his own age and suffering from the same awful affliction. Sharing their fate made life tolerable for both of them. For the first time, each felt they had someone with whom they could share their feelings. When the story of the strange foot discovered

in a trap in British Columbia reached the notice of Bhule, they both felt compelled to investigate.

Realizing instinctively that they might choose not to return, Bhule packed carefully, including a small number of books that he felt might prove essential. After stealing a yeti scalp from the University of Toronto, Bhule and his companion took a train to Vancouver where, after examining the strange foot and interviewing the professor charged with its safekeeping, the couple departed, supposedly to return to Toronto. Their trail ends here.

Bhule and his companion resurfaced in Kamloops, where they assumed the identity of a young couple planning a honeymoon camping in the mountains. They tried to keep a low profile for the two days they stayed at the hotel, but on their last night there, Bhule became involved in an altercation and seriously injured one of the locals. The Mountie district headquarters there has a report on the incident, and also on the investigation into the couple's disappearance while camping in the area of the Caribou Mountains a week later. For these reasons, the two are somewhat well remembered in town.

Taking the train north, the pair disembarked at the small town of Dogfork, about halfway between Kamloops and Jasper on the Thompson River. After hiring two guides, they struck out west toward the foothills of the Caribou Mountains. About ten miles out, near Murtle Lake, the group stopped and met with Morris Handelman, a resident trapper who, along with his partner, has a local reputation as a kind of "sasquatch expert." Bhule was unable to persuade the man to divulge much information and following the directions the secretive man gave him proved to be disastrous.

Following Handelman's directions, they camped that night about fifteen miles west of the lake. At dawn they were set upon by a savage band of renegade Athepaskan Indians. One of the guides was killed while the other, severely wounded, scrambled away from the camp into the nearby pine forest. Lester was also severely wounded and Bhule knocked cold. The battle lasted no more than twenty seconds and the Indians were pursuing the slowly escaping trapper when the whole encampment was again overrun, this time by eight large sasquatch who, with loud howls and hurled rocks, drove the Indians away. As the wounded trapper carefully watched from the cover of the forest, the sasquatch carried Bhule and Lester off, leaving the dead guide where he lay.

Handelman, delirious from exposure, wandered into Dogfork two days later and was taken by train to the hospital in Kamloops, where he was interviewed by the Royal Canadian Mounted Police. The trapper told his story, but left out the part about the sasquatch. Patrols were sent to track down and apprehend the Indians but these were unsuccessful and, lacking the necessary manpower, the search has all but officially been halted.

The sasquatch had been watching the party since the evening before and had recognized, even at a distance, the kinship of Bhule and Donna Lester to themselves. When the Indians attacked, the sasquatch, who normally avoid the Indians, were moved to protect the two that they felt were their own. Bhule and Lester were carried back to the den of the sasquatch, where the beasts cared for them as best they could. Bhule recovered quickly but Lester, gravely injured, lingered on for three days and finally succumbed to her wounds.

Bhule, from the first, became the natural leader of the sasquatch, who respected Bhule's superior knowledge. Retrieving his belongings from the ruined camp, Bhule set about to help the sasquatch develop beyond their fearful, sustenance-level existence. He taught them the use of more sophisticated weapons for hunting and devised a sort of pidgin English to make it easier to communicate with them. Bhule ultimately hopes to lead his people to the north where the land is less densely populated, ferreting out small pockets of sasquatch still living in remote mountain ranges, and eventually establishing a large community where they can exist in peace and privacy. He realizes that the area the sasquatch now inhabit is destined to be overrun by humans, who may eventually cause the extinction of the furry prehumans. Bhule will attempt to kidnap any human who discovers their existence and force him to remain with them. Failing this, Bhule will regretfully attempt to kill any human that he feels is a threat to the sasquatch's secret.

The situation is fairly quiet now and Bhule and the sasquatch plan on staying put for the next few months. Investigators will be able to travel back and forth between Vancouver and Toronto in an effort to gather clues. Once seriously disturbed however, the sasquatch will soon disappear into the northern wilds.

Tsathoggua Papers #5

NEW PRIMATES DISCOVERED?

POINT GREY, B.C.—A spokesman for the University of Vancouver announced today that a specimen brought here from the Caribou Mountains may indicate that an unknown species of primate may inhabit the unexplored wilderness of northern British Columbia.

Dr. Harvey Lantilla, head of the zoology department, said the specimen, an ape-like foot severed a few inches above the ankle, was purchased by him from a trapper who claims to have found the frozen appendage near the foothills of the mountains. Although the specimen is not ready for public viewing, Dr. Lantilla describes the foot as human-sized, but with distinct structural differences that eliminate the possibility that it is of human origin. The foot is partially covered with coarse, orange hair.

According to Lantilla, extensive examination and dissection of the specimen is due to commence soon. It will most likely be shown to belong to an orangutan or chimpanzee, possibly escaped from a traveling circus or carnival and now living in the wilds of the mountains.

No plans have as yet been made for the final disposition of the specimen.

—*Vancouver Daily Province*

Cities & Towns

Vancouver

THE UNIVERSITY OF VANCOUVER: This is located in Point Grey, a suburb to the south and west of Vancouver. Here, in the biology department, the newly discovered appendage is kept frozen. The head of the department is Dr. Harvey Lantilla, a specialist in zoology. If he is contacted, he will grant an appointment with visiting journalists or scientific colleagues interested in the strange specimen.

Dr. Lantilla is a charming individual who gladly discusses any aspect of the specimen, including how it was acquired. The trapper who brought in the foot has returned to his cabin near a small town on the Thompson River called Dogfork. The trapper's name is Warren Cotswald and he and a partner have spent the last ten years futilely trying to capture a sasquatch. Cotswald promised the professor he would return as soon as they captured a live specimen, or at least got an entire carcass.

The professor will tell them that Cotswald is tall and strongly built, with a myriad of tattoos that covered both of his arms. The professor may mention that although uneducated, Cotswald seemed very well versed in the lore and legend surrounding the sasquatch.

Lantilla explains that the foot was brought to him in a frozen condition and has been kept this way until recently, when a gradual thawing of the specimen was begun in preparation for dissection. Preliminary examinations have been made, but no conclusions have as yet been drawn. The dissection is scheduled for the day after tomorrow.

DR. LANTILLA

Lantilla tells the group that not long after making the acquisition public he was visited by the well known Canadian anthropologist, Terrence Bhule, who had brought with him an odd scalp from Tibet, supposedly taken from a yeti. Bhule was accompanied by his fiancée, a young girl named Donna, and the two were only able to stay for a couple of days—Bhule was in a hurry to return to the University of Toronto. Lantilla can tell the investigators that the couple stayed at a hotel in Vancouver called *The Belton Arms*.

While conversing with the doctor, an investigator making a Biology roll realizes that while well intentioned and personable, Lantilla is not a very good biologist. He has, in fact, reached his present position through charm and by dint of his admirable administrative abilities. If the group would like to examine the specimen, a successful Persuade or Fast Talk roll will convince him to unwrap the partially thawed foot. Lantilla is quite proud of his find and each investigator in turn can try either or both of these forms of communication in an attempt to be allowed to see the frozen foot.

Successive Biology rolls will reveal the following facts:

1. The foot, contrary to the speculation in the newspaper article, is definitely not that of an orangutan.
2. Further examination shows that the foot is developed for walking in an upright stance and is no better adapted for grasping and climbing than the human foot.
3. A third roll allows the investigators to approximate the mass of the animal from the size and structure of the foot and remaining portion of the leg. The animal was less than five feet tall and probably weighed 80-90 pounds.

If an investigator assists at the dissection, he can discover that the foot belongs to a juvenile—the tendons and joints are not fully developed. If not aided by one of the group, Lantilla will miss this observation in his report.

If the investigators are unable to view the foot, Lantilla will apologize and offer to send them a free copy of the report that he intends to write based on his findings. If asked how long that will take, he will reply that four months seems reasonable. He will actually put off writing the report until six months after the examination and then mail out copies. Most of the information will be of little use to the investigators by then.

THE BELTON ARMS: If the investigators talk with the desk clerk, and make a Fast Talk roll or bribe him with a

Tsathoggua Papers #7

VANCOUVER, B.C.—March 12, 1898. A frozen body, discovered twenty miles north of Vancouver, has been tentatively identified today. The body, found last week by two local Indians, appears to be that of Father Jacque DeCasque, a Jesuit priest who spent most of his life converting the Indians of British Columbia to Christianity during the late 17th and early 18th centuries. Father DeCasque disappeared during the winter of 1814 while living among a primitive band of Indians in the Caribou Mountains and was never heard of again.

The discovery of the body, found frozen solid and thrust headfirst up to the waist into a sand bank, throws little light upon the priest's fate. The Indians who travel this hunting path often claim that the body was not there the month before but was dropped from the sky by a "spirit." No marks of violence were found on the body but portions of the anatomy were injured by severe frostbite before the man died.

It is difficult to understand how the body was so completely frozen and well preserved. The examining physician stated that if it were not for the positive identification made, he would guess that the man died not more than a few days before his body was discovered. Why, over a period of nearly 85 years, the body did not naturally decompose remains a mystery.

The earthly remains of Father DeCasque will be interred in the churchyard at Our Mother of Grace Church here in Vancouver.

five-dollar bill, he will remember Bhule and his pretty companion as honeymooners on their way north. He never spoke to them directly about it, but he overheard plans for a camping trip in the Caribou Mountains. They needed supplies, but had decided to wait until their arrival in Kamloops to make the necessary purchases.

THE VANCOUVER PUBLIC LIBRARY: If old issues of the *Vancouver Province Journal* are perused, three successful Library Use rolls will turn up three interesting articles (see *Tsathoggua Papers #6-8*).

Toronto

This is the city of Terrence Bhule's childhood—the investigators may or may not think to look for clues here. Traveling here by train from Boston will take eighteen hours, while the ride from Vancouver takes ninety hours. Investigators may also attempt to obtain information by mail or telegraph.

BHULE'S FATHER: A widowed, retired factory worker, Abner Bhule has rarely seen his son these last few years, due to Terrence spending most of his time working in the field and studying Indians. Bhule's father will provide the phone number of Professor William Petrie at the University of Toronto, explaining that this was Terrence's professor, a man whom he worked with often.

ABNER BHULE

Unless the investigators can convince Abner that they are Bhule's colleagues, they will have to make a successful Persuade roll to get the older man to respond to other questions. He can tell them that his son was a normal boy, though subject to bursts of temperament when he reached adolescence. About this same time he became a loner, shunning his boyhood friends and spending hours in his room reading history books. At eighteen, the family scraped together enough money to send him to the University of Toronto, where he studied archaeology and anthropology, mostly with Professor Petrie. At the same time, Terrence, normally very healthy, started to visit the family doctor for treatment of a "minor skin disorder." Abner can provide the address of the doctor if asked, but explains that the man died of a heart attack several years ago and the office is closed. Since graduation, Terrence has spent most of his time working in northern Canada, studying Eskimos.

Abner adds that the last time he saw his son, he was accompanied by a young lady named Donna Lester, the first young woman his son had taken an interest in since high school. Abner ate dinner with the young couple several times while Terrence was in Toronto and can provide the group with the address of the boarding house where Lester lives. He didn't really like the young woman, but accepted her as he has always wanted grandchildren.

THE UNIVERSITY OF TORONTO: The investigators will be able to arrange an interview with Professor Petrie, who will tell them that Terrence Bhule was a gifted young student

Tsathoggua Papers #6

YALE, B.C.—July 3, 1884. In the immediate vicinity of No. 4 tunnel, situated some twenty miles above the village, are bluffs of rock which have hitherto been insurmountable, but on Monday morning last, they were successfully scaled by Mr. Onderdonk's employees on the regular train from Lytton. Assisted by Mr. Costeron, the British Columbia Express Company's messenger, a number of gentlemen from Lytton and points east of that place, after considerable trouble and perilous climbing captured a creature who may truly be called half man and half beast.

"Jacko", as the creature has been called by its captors, is something of the gorilla type standing about 4 feet 7 inches in height and weighing 127 pounds. He has long coarse orange hair and resembles a human being with one exception. Nearly his entire body, excepting his hands (or paws) and feet, are covered with glossy hair about one inch long. His forearm is much longer than a man's forearm and possesses extraordinary strength, as he will take hold of a stick and break it by wrenching or twisting it, when no man living could break that stick in the same way. Since his capture he is very reticent, only occasionally uttering a noise which is half bark and half growl. He is, however, becoming daily more attached to his keeper, Mr. George Telbury, who proposes shortly starting for London, England, to exhibit him. His favorite food so far is berries and he drinks fresh milk with relish.

Tsathoggua Papers #8

KAMLOOPS, B.C.—September 16, 19--. An official announcement from RCMP district headquarters has confirmed the disappearance and possible deaths of three people on a camping trip south of the Caribou Mountains.

Thomas Berringer, his wife, Dora, and a local guide, Douglas Makelhenny, are all believed to have been killed when their campsite was suddenly attacked by renegade Indians. The sole survivor of the attack, William Paragent, was severely wounded but escaped into a nearby pine forest and eluded his pursuers. Paragent showed up in the small town of Dogfork only three days after the campers had left, suffering from loss of blood and severe exposure. Delirious, he was rushed, by rail, to the hospital in Kamloops where, after regaining consciousness, he related the story of the savage attack to the RCMP.

Captain Swainson, head of the local district office, has announced plans for a search of the area but holds little hope for the missing members of the party. The Athepaskan Indian band believed responsible for the attack is a small group who, shunning contact with all white men and other Indians, have pursued a primitive existence in and around this part of the mountain range. They are not considered extremely dangerous. However, these are the first murders actually attributed to the band.

with a natural flair for anthropology. He has nothing but praise for his young protégé, but a Psychology roll will reveal that some doubt about Bhule is on the professor's mind. If questioned further, it will require a Persuade or Fast Talk roll to convince Petrie to admit his misgivings about Bhule. Last summer, after returning from Greenland, Bhule came to study at the University for a few weeks before returning to the Eskimos. While he was there, Petrie showed Bhule an interesting specimen that had come his way. This was the tanned scalp of an orange-haired ape-like animal, supposedly stolen from a monastery and smuggled out of Tibet by a professional collector. Petrie had examined the object and, unable to identify the species, had paid the collector an exorbitant sum taken out of the department's funds. Bhule was fascinated by the scalp and continued to study it even after Petrie had returned to his regular work.

PROFESSOR PETRIE

Bhule bid the professor farewell a few days later, announcing his intent to return to his Eskimo studies. Three days after that Petrie discovered that the scalp was missing. He is sure that Bhule took it but can not imagine for what reason. He has not reported the theft and is still unsure of what actions he should take. It will be difficult enough to explain the large expenditure without also having to explain that the expensive object has been lost.

In connection with this, Petrie will tell the group that Bhule was accompanied on his recent visit by a young woman named Donna Lester, whom Bhule introduced as an anthropology student he was taking into the field with him. Petrie admits that he doubted this story and when Bhule was out of the room, casually posed a couple of very basic anthropology questions to the girl, none of which she understood. Petrie says that he didn't give this much thought until after the disappearance of the scalp; he now wonders if the mysterious young woman is not somehow involved with the theft.

Petrie can supply the home address and phone number of Abner Bhule, Terrence's father. Bhule usually stays there during his infrequent visits to Toronto.

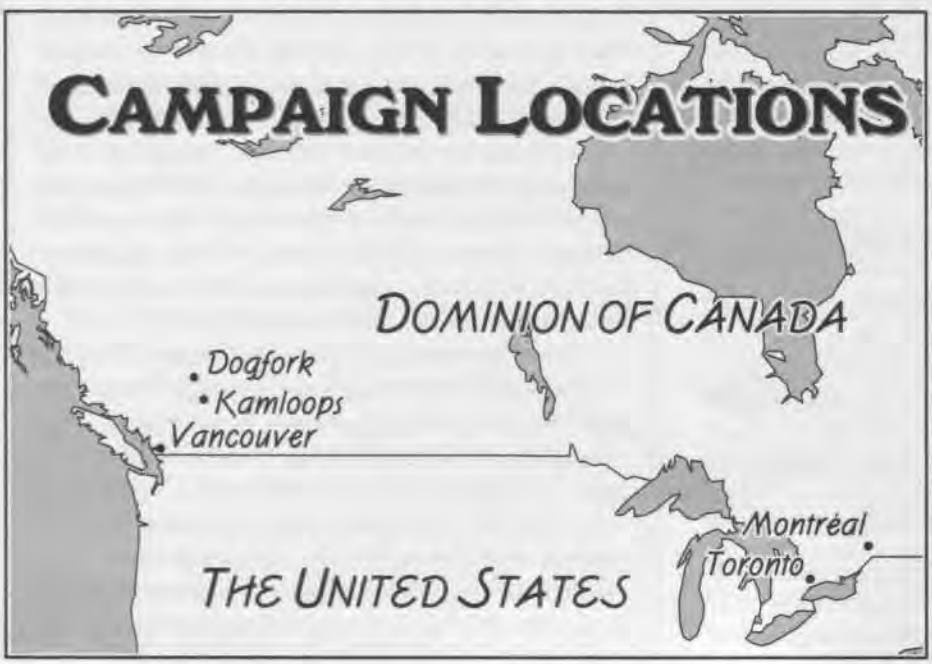
DONNA LESTER'S BOARDING HOUSE: A phone call here will get the landlady, Rebecca Pierce. She will not talk with strangers about her boarders unless a successful Persuade roll is made in person. She won't answer any mail questioning her about former tenants and terminates any personal interviews if the Persuade roll fails. However, if the investigators are accompanied by Bhule's father, she will tell them all she knows about Donna. She is single herself and views Abner as extremely eligible; a view he does not share.

Mrs. Pierce will describe Donna as homely, and exceptionally shy and polite. She told Mrs. Pierce that she was raised in an orphanage and never knew her parents. She worked in a local cannery and seemed to have no friends until she met Terrence Bhule this past summer. He came to visit quite often, sometimes accompanied by his father, Abner, and the two youngsters seemed quite close. Donna moved out a month or two ago, at the same time that Terrence Bhule returned to his Indian work; Mrs. Pierce thinks that Donna went with him.

Mrs. Pierce disapproves of this sort of behavior. "It's a sin! I should have known when I first met her." She continues, "Working in a factory is unlady-like enough, but I swear, I never saw that young woman in a dress, always in trousers."

THE CANNERY: The investigators will find that Lester's former em-ployers thought her an excellent worker. She was never late and never took a day off sick. She had worked at the plant for almost eight years and their records show her to be 27 years old.

THE ORPHANAGE: If access to the records can be gained, the investigators will find that Lester was a foundling, discovered on a doorstep by a Toronto policeman. Donna Lester left the orphanage on her seventeenth birthday and has not been heard from since.



BHULE'S DOCTOR: The widow of the Bhule family doctor, Mrs. Irma Enright, can be located through the Canadian Medical Association or by mailing a letter to the old office address, which will then be forwarded to the late doctor's home.

The widow will not release any of the doctor's records unless a Law roll is made or she is served with proper legal papers. Once again, if the group is accompanied by "that handsome Abner Bhule", she will make an exception. He is also considered quite desirable by the doctor's widow. He can persuade her to allow the investigators to peruse his son's medical records. This takes an hour and a

Know roll to understand. If an investigator has medical training, or a Medicine skill of at least 25%, the roll is unnecessary.

Aside from normal childhood diseases, of which Terrence seems to have suffered few, they discover that he made a series of appointments around the age of eighteen for a skin condition. The report states that young Bhule had begun to grow a thick, coarse hair of an orange color that had quickly spread to cover most of his chest, groin, and upper legs. The physician studied the problem as best he could and finally diagnosed it as hypertrichosis, a rare genetic disorder that causes an affliction not unlike Bhule's. Treatment was impossible, and the visits stopped, but the doctor noted in the file that Bhule was, understandably, concerned that no one should find out about his condition.

If the investigator reading the report can make a successful Medicine roll, he will discover errors in the doctor's diagnosis, though he cannot tell what Bhule was really suffering from.

Kamloops

This is a major town (pop. 4500+) located on the junction of the north and south branches of the Thompson River. It is served by both the Canadian Pacific and Canadian Northern Railways, the latter traveling north through Dogfork and on to Jasper. Most residents are employed in the local brewing or fruit-canning industries. It also serves as the "big city" for many of the nearby trappers, miners, and Indians.

The downtown district is small. The major buildings include a hotel/saloon, a combination RCMP district office and postal station, a small hospital, and a few retail merchants.

Investigators will likely travel to Kamloops because they have heard that Bhule and Lester stopped here to purchase supplies. However, when Bhule and Lester arrived in Kamloops, they adopted a disguise. They told the locals they were honeymooners, and gave their names as Thomas and Dora Berringer. If the investigators describe Bhule and Lester to locals, they will quickly be recognised as the Berringers.

THE ROYAL CANADIAN MOUNTED POLICE: This district office was in charge of the search for the missing honeymooners believed killed by renegade Indians. The investigators may interview the head of the post, Captain Swainson, but he can tell them only that the search expeditions have found the raided camp, but no trace of the survivors. Subsequent expeditions followed but little was discovered. The Captain interviewed the surviving guide, Bill Paragent, while he was in the hospital. The Indians involved are part of a renegade band that has isolated itself from any contact with white men or other Indians. Their totem animal is a hairy man. The Captain is perfectly satisfied with the trapper's version of what happened and explains that he lacks the manpower to get involved in a long search for the supposed killers.

The Captain mentions an incident that occurred in Kamloops involving the young couple. While in the saloon, one of the local trappers, having had a little too much to drink, made a pass at the young bride of Mr. "Berringer". The trapper became belligerent and a fight between him and Mr. "Berringer" erupted. Although the trapper is a huge man with a reputation for brawling, in seconds he was flat on his back howling. Later examination at the hospital showed that his shoulder had been dislocated. The patient stated that it felt like he "had been mauled by a bear."

CAPTAIN SWAINSON

Investigation by the RCMP established Berringer's plea of self-defense. As the trapper had a reputation for bullying, the matter was dropped. The next day, the young couple boarded the train headed north along with camping supplies they had purchased while in town.

If an investigator wishes to read either of the RCMP's reports, he needs a successful Law or Oratory roll—if he is a Canadian citizen. Citizens of other countries must make their rolls at half-normal percentage. It requires one successful roll to obtain each report. The reports turn out to be as unsatisfying as the Captain's stories—only lengthier. No additional information is obtained.

CAPTAIN RONALD ADLER SWAINSON, Age 31, Eight-year veteran of the RCMP

The Captain of the Mountie post in Kamloops is Ronald Swainson, an eight-year veteran who knows the Athepaskan Indians, but not the particular band involved in the killing of the campers.

STR 13	CON 14	SIZ 14	INT 13	POW 14
DEX 15	APP 16	EDU 12	SAN 70	HP 14

Damage Bonus: +1D4

Weapons: Fist/Punch 65%, damage 1D3+1D4
Hunting Knife 35%, damage 1D6+1D4
.45 Revolver 55%; damage 1D10+2
.30-06 Bolt-action Rifle 65%, damage 2D6+4.

Skills: Anthropology (Athepaskan Indians) 55%, Athepaskan 45%, Climb 50%, Dodge 46%, English 70%, First Aid 55%, Hide 35%, Jump 35%, Law 55%, Listen 35%, Medicine 25%, Navigate 50%, Ride 55%, Sneak 30%, Spot Hidden 35%, Track 40%.

THE KAMLOOPS HOSPITAL: This one-story wooden building houses fifteen beds, four nurses, and one doctor. The records are closed to the public and a successful Persuade roll is needed to get the doctor to release the files or even discuss either of the two cases the group might possiby be interested in. If the investigator attempting to roll Persuade is a medical man, he has twice the normal chance.

The report on the trapper injured at the saloon shows that he was treated for a dislocated shoulder and released. Professional terminology is used to describe the injury, but if an investigator has medical training, a Medicine skill of at least 25%, or can make a Know roll he realizes that the dislocation was not the result of a twisting or levering action, but that the arm was actually pulled straight out of the socket. Discussing this case with the doctor reveals the same information. He will remark that he doesn't understand how the injury could have taken place. "It would require a tremendous strength to pull a man's arm straight out. Especially a man as large and as strong as the one I treated."

The file on Bill Paragent, the survivor of the Indian attack, states that he suffered many bruises and abrasions along with a concussion, plus a generally weakened condi-

tion caused by shock and exposure. The rest of his file records a boring day-to-day recovery pattern until his discharge eight days later. Only if the investigators discuss the case with the doctor can they discover that through the course of his hospital stay the man was plagued by nightmares in which he was attacked and eaten by wild animals.

WEBSTER'S GENERAL STORE: This is one of three retail outlets in downtown Kamloops and the only one in which the honeymooners did any business. If the investigators check with the proprietor, he remembers the pair and tells how they had planned to hire a couple of guides in Dogfork and spend their honeymoon camping in the wilds of the Caribou Mountains. He will remark that they bought enormous amounts of supplies. "In fact," he'll add, "you'd think they were planning on staying a couple of years rather than a couple of weeks."

THE HOTEL/SALOON: The only place to stay at Kamloops (the other establishment in town burned down last spring), the Salinger House rents rooms to the rare visitor. The downstairs saloon is a favorite watering hole for many of the trappers and prospectors who visit Kamloops to trade or buy. Here, the fight between Bhule and the trapper took place. The story of the fight is still big news in the saloon and the investigators should experience little difficulty in persuading one of the locals (with the aid of a beer or two) to relate the details. There is little to be added other than a more vivid description of how the visitor "yanked George's arm right out of his shoulder, just like it was easy." The investigators may also learn that the injured trapper returned to the wilds not long after the occurrence and is unavailable for interview.

Dogfork

This small town, about halfway between Kamloops and Jasper, has less than a hundred permanent residents living in small shacks. Many of the residents are of at least part Indian heritage and the only public buildings are the small train station and telegraph office next to the water tower and a slightly larger trading post that serves the residents and trappers of the area. As in Kamloops, Bhule and Lester took the guise of Thomas and Dora Berringer while in Dogfork.

THE TRADING POST: Owned by Gilbert Croft, a short, balding man with a perpetually sour expression. Investigators may expect the post to be a natural gathering spot for residents, but they will find the place nearly empty at any time of the day. After speaking with Gilbert for a moment or two they will discover why. If an investigator tries to strike up a conversation with the man it is obvious to Gilbert that he is not there to purchase anything. Gilbert will respond only in monosyllables and grunts. Unless the investigator starts to act like he is going to make a purchase, Gilbert's attitude will grow increasingly abrupt until he pointedly asks whether the investigator intends to buy something or not. Purchasing a few dollar's worth of goods will improve Mr. Croft's personality and he will answer the investigator's questions.

He knows that the "sasquatch experts", Morris Handelman and Warren Cotswald, live in a small log cabin at the northern tip of Murtle Lake about ten miles due west of town. He has never been there himself, and has never ventured more than half a mile from the town. If asked about the honeymooners, he says that he spoke with them only briefly. They set off for the mountains within two hours of their arrival on the morning train.

GILBERT CROFT

If asked about the two guides, he says that Bill Paragent works for him, sweeping out the store and living in a small shed out back. Croft hints that Bill has been a bit soft in the head since his accident. He'll ask the investigators not to press him too hard about what happened.

The investigators should be able to get the above information from Croft whether they buy anything or not; the only difference will be the manner (friendly or crude) in which it is given. If the investigators should spend money in the store (without haggling too much about the price) and ask him about the local Indians, he will show them an odd object he possesses. This is a small wood carving that was traded to Croft by a nameless Indian. An Anthropology roll reveals it to be a totemic carving. The animal depicted in this carving is a strange ape-like thing covered with coarse hair. Croft knows nothing about it.

GILBERT CROFT, age 36, Dogfork Trading Post Owner

STR 8	CON 10	SIZ 14	INT 12	POW 7
DEX 6	APP 9	EDU 12	SAN 35	HP 12

Skills: Accounting 82%, Bargain 85%, Credit Rating 75%, English 60%, Law 25%, Mechanical Repair 33%.

A WILDERNESS GUIDE: The investigators may wish to hire a guide. The only man in Dogfork who is willing to go is McDermott. He will charge them $25 per day.

FRANCIS McDERMOTT, age 27, Wilderness Guide

STR 14	CON 15	SIZ 16	INT 11	POW 12
DEX 14	APP 11	EDU 8	SAN 60	HP 16

Damage Bonus: +1D4

Weapons: Fist 75%, damage 1D3+1D4
Hunting Knife 65%, damage 1D6+1D4
.30-06 Bolt-action Rifle 70%, damage 2D6+3

Skills: Athepaskan 55%, Climb 65%, Dodge 45%, English 40%, Hide 45%, Jump 45%, Listen 55%, Navigate 30%, Sneak 60%, Spot Hidden 45%, Track 65%.

THE SURVIVING GUIDE: Bill Paragent is a half-breed Indian in his late thirties who has spent most of his life in and around Dogfork, occasionally working as a guide and doing a little trapping. Since the incident involving the supposed deaths of the young couple and another guide, Bill is thought to have suffered some insanity and the whole town treats him fairly gently, as evidenced by the actions of Croft. Anyone who presses Bill too hard for information may find himself warned off by someone interested in protecting Bill.

In reality Bill is just as alert and responsive as ever, although he puts on a good act. He is afraid to tell the truth about the attack of the sasquatch. He is aware that Dogfork and the surrounding area have been under close observation

by the sasquatch since shortly after the incident occurred. He figures that if he keeps acting like he doesn't know anything, they will take no action against him. In the meantime, Bill is trying desperately to accumulate enough money to leave the area for good. He plans to move to Montréal, or maybe even San Francisco.

BILL PARAGENT

When talking with Bill, the investigators find that it helps to speak slowly and clearly. If they do not, the man gets confused and the investigators have to repeat or rephrase their questions. If questioned about the attack, Bill grows excited, but relates the events that took place exactly as he has in the past, purposely omitting anything about the sasquatch. He will not, under any circumstances, lead the group to the cabin of the "sasquatch experts", but for $5 he will draw a good map.

Any investigator making a Psychology roll while listening to the story about the Indian attack will realize that Bill is omitting something from the tale, but he cannot tell if the omission is purposeful or a result of Bill's partial loss of mental faculties. If an investigator attempts to take advantage of Bill's condition in bargaining over the price of the map, he will find Bill immovable on the subject of money. A successful Psychology roll at the same time reveals a cunning not consistent with his supposed mental condition. After interviewing Bill for at least twenty minutes, any investigator making a Psychoanalysis roll is convinced that the whole thing is a blatant act and that the man suffers from no mental illness at all.

BILL PARAGENT, age 38, Bhule's Indian Guide

Bill is the only survivor of the ill-fated expedition led by Terrence Bhule. He has been under constant surveillance by the sasquatch since that time. If the investigators speak with Paragent, the sasquatch kidnap him that night.

STR 14	CON 16	SIZ 14	INT 11	POW 10
DEX 15	APP 9	EDU 5	SAN 16	HP 15

Damage Bonus: +1D4

Weapons: Fist/Punch 70%, damage 1D3+1D4
Head Butt 55%, damage 1D4+1D4
Grapple 75%, damage Special
Club 35%, damage 1D6+1D4 or 1D8+1D4
Hunting Knife 45%, damage 1D6+1D5

Skills: Athepaskan 50%, Climb 66%, Dodge 62%, English 25%, Hide 45%, Jump 55%, Listen 45%, Navigate 60%, Swim 65%, Throw 45%, Track 60%.

THE DISAPPEARANCE

The first night after the investigators speak with Bill, the trapper is abducted by the sasquatch. If the investigators are still in town the following morning they awake to an abnormal quiet. A little asking around discovers that some of the townspeople heard cries in the night and, upon investigating, found the door to Bill's shed hanging open and the man gone. Large naked footprints were found in the snow around the cabin and some of the older members of the village claim that they belong to the sasquatch.

If the investigators search the area they find footprints, blurred by the lightly falling snow. They lead off in a westerly direction, but quickly become lost in the drifting snow. The investigators probably already have guessed the origin of the tracks but a Biology roll made while examining them will assure the group that they were made by the same sort of foot that they examined in Vancouver—only the tracks in the snow are considerably larger. If an investigator should make a Spot Hidden roll he will discover a large stone axe dropped into a snow bank. The investigator may note that it seems extremely large and heavy but an Anthropology roll will tell that it is not of Indian manufacture.

The next time Bill is seen, he is in the company of the sasquatch. Having completely lost his mind, he believes himself to be one of the band and behaves as though he were some kind of chimpanzee, running about the campsite on his knuckles and in general behaving in a much more primitive manner than his sasquatch "family." Bill will be intensely loyal to the band and they will tolerate his sometimes obnoxious behavior with good humor. Bill may help pursue the investigators and, though armed only with rocks, will be a desperate and suicidal attacker.

Into the Wilderness

Murtle Lake

The cabin of the sasquatch experts lies near the northern shore of a lake located ten miles west of Dogfork. The cabin stands in an open area, well away form the dark pine forests that spread across the foothills of the mountains to the north and about a hundred yards from the lake. Lining the shores are huge, broken slabs of ice, forced by the pressure of the freezing water into small, jagged mountains covered with drifting snow.

The snow in the clearing around the cabin has drifted heavily, forming large, swirling designs and hills and gullies that are difficult to traverse even with snowshoes. From a distance of about 150 yards, the investigators will be able to make out some details of the cabin. It is coated with a thick layer of white frost. The front doorway is open to reveal the darkened interior. As the group approaches more closely, they see that the door is missing, ripped from the hinges, as are the shutters from the small south window. Tracks of sasquatch are all around the cabin and lead away in several directions.

THE CABIN: When about fifty feet from the cabin the investigators will experience a sudden drop in temperature of about 10-15 degrees. From this distance the investigators can see that the door and shutters seem to have been blown outward, as if from an internal explosion. A Spot Hidden reveals that the explosion even lifted the roof a few inches, leaving a detectable gap. Through the open door, furniture and other items can be seen strewn about, all covered with the same thick coat of frost.

As the investigators approach nearer, the temperature continues to drop until it reaches 50 degrees below zero (elsewhere the temperature is at freezing) when very near or inside the cabin. For every five minutes that an investigator spends in this intense cold, he will lose 1 point of damage to frostbite. It will take three days for the cabin to return to normal temperature.

Stepping inside the 20'x15' log building, the investigators find the whole interior coated with a thick frost. Blowing snow has filled the cabin to a depth of 6"-8" in most places. Cots, tables, chairs, boxes of clothing, and other belongings are scattered about the single room in tangled heaps, as though a whirlwind had hit the place. Frozen near the doorway, out of sight of the investigators as they first enter, is the body of a man, a frost-coated shotgun clutched in his right hand and a look of horror literally frozen onto his face. All seeing this lose 0/1D6 Sanity. The body is about seven feet above the floor and so solidly frozen to the wall that it will prove immovable unless the investigators apply some sort of thawing heat to it. The man has a heavy beard and wears a wool shirt of red plaid. Searching the body while it is frozen is impossible and the man bears no identification anyway. It is impossible to remove the frozen shotgun from his hand without a hammer and saw.

Searching the rest of the cabin the investigators find the normal sort of food supplies, ammunition, traps, and other items associated with men who live in the wilds. A large number of books, newspaper clippings, and magazine articles are strewn about or frozen to the walls. Each and every one examined by the investigators has some connection with the sasquatch—whether sightings of "Bigfoot" in northern California or a scientific explanation of the yeti of the Himalayas. The investigators may recognize some of this material from their own personal reading. Most of it is spurious, written by cranks or conmen.

If any investigator spends at least fifteen minutes searching through the remains of the men's belongings he will be allowed to make a Spot Hidden roll. A successful roll indicates that he has stumbled upon the notebook kept by Handelman. It is hand-written in ink and thickly coated with frost. If the investigator fails his roll, he should be allowed another roll for every fifteen additional minutes he spends searching until the notebook is found or the investigator is forced to leave due to the cold.

Handelman's notebook is a record of the two men's attempts over the last ten years to capture one of the sasquatch that are thought to live in the area. A number of clues are contained in it but, due to frost damage and nearly illegible handwriting, an English roll will be required for each one. Any thawing of the notebook, whether on purpose or by accident, will cause the ink to run, destroying any information. Investigators will need to translate quickly the notebooks, or lose the information contained within.

Even if the investigator is unable to read a single clue he will learn enough to understand what Handelman and his partner's plans were. In brief, the two men had absolutely no scientific interest in the Sasquatch at all. Their goal was to capture one of the shaggy beasts and transport it back to civilization to be exhibited in America and Europe. The earlier parts of the journal are confined to recording tracks discovered, or sightings made by the men. Things did not get interesting until this past summer (see *Tsathoggua Papers #9-16*).

The Tracks

The cabin is surrounded by many footprints. They lead off in two main directions. If followed (no Track rolls needed due to the soft snow) they lead to a number of different clues in the immediate area.

A large number of the tracks lead to and from one of the larger heaps of snow and ice on the shore of the frozen lake. If closely investigated, the snow surrounding this mound is found to be heavily trampled. A few pairs of tracks lead south from the mound along the shore about a hundred yards before stopping at a small area cleared of snow. In the center of the cleared area the investigators will see a shallow pit dug into the now refrozen soil. Surrounding the pit are the remains of a large fire. Any investigator taking a close look at this and making an Idea roll will realize that he is looking at a recently opened grave. The fire was used to thaw the frozen ground so whatever was buried there could be unearthed.

From the shallow pit, tracks can be followed fifty feet to the base of a tall pine tree that stands alone near the western shore of the tip of the lake. Here lie a noticeable quantity of broken branches and scraps of bark, evidence that someone or something has recently climbed the tree. If they should

Tsathoggua Papers #9

Our lucky day! Last night, after dark, Morris and I were awakened by the most terrible howling coming form the direction of the woods. We recognized the voice immediately and knew it to be one of the beasts that had finally blundered into one of our traps. Grabbing our rifles we hurried out with lanterns and rifles only to discover that our captive was gone, apparently chewing off its own leg to escape. We followed the bloody trail for a short distance but then, sure that we could hear the sound of more beasts than the one that had found our trap, we lost courage and returned to the cabin without a trophy.

Tsathoggua Papers #10

Morris is a fool. He wants to take this foot and sell it to the professors in Vanconver. Says we need the money. I told him that if we let the rest of the world know what we've found here, the place will be overrun with folk out to make a quick buck and cheat us out of all the work we've put in. I insisted that we keep the foot here and not tell anybody until we capture a live one, then we'll make a lot of money. I woke up this morning to find that fool gone. Left me a note saying he had taken the foot to Vanconver and that he would be back in two weeks. That fool! I'll be waiting for him.

Tsathoggua Papers #11

Morris came home today, or almost. It must of been just after noon when I looked out the window and saw him walking across the field of snow toward the cabin. I was ready for him. When he opened the door with that big grin, I let him have it, both barrels right in the chest. I don't think he ever knew what hit him 'cause when I got outside he was laying on his back in the snow, deader than a doornail. I buried him down on the west side of the lake where no one will ever find him. If anyone asks, I'll tell them that Morris came back all right but then left on a trip to the mountains. When he doesn't come back, everybody'll blame it on the Indians. I found $200 in his pocket. Probably what he sold our foot for.

Tsathoggua Papers #12

A stranger visited today. Just the type of thing I was afraid of. He said his name was Berringer and that he and his wife were on a camping trip. They had Paragent and Makelhenny with them as guides. I could tell right off that this fellow was lying and I was sure that he was looking for sasquatch just like I told Morris would happen. I was pretty careful and pretended not to know too much about the things. Told him I've seen tracks a couple of times but didn't know much and think about it even less. He asked me where I'd seen these tracks so I told him to the west and sent him in the direction of the Indians. I thought Paragent or Mak would maybe know this and tell Berringer, but apparently they didn't know that's where the Indians are camped now. Neither one of them gets out of Dogfork enough I guess. With any luck, the Indians will kill them or drive them out of this area.

Tsathoggua Papers #13

I'm surrounded. I looked out the window early this evening and I could see them, at least a half-dozen of them, hiding behind the blocks of ice down near the lake. I don't know what they want.

Tsathoggua Papers #14

Later. It's terrible. Berringer, the stranger, is with them. I looked out the window and I could see him standing there, nearly naked in the cold wind. Then he spoke to me. Told me to come out of the cabin without any weapons and I wouldn't be harmed. Said he only wanted to talk. Fat chance. He was an easy shot, but I was nervous and think I jerked the trigger. Anyway, he ducked down real fast and I couldn't be sure if I hit him or not. He's not hurt bad at any rate cause I could hear him ordering the beasts around, though I couldn't make out what he was saying.

Tsathoggua Papers #15

10:30 p.m. I can see a good-sized fire burning down by the shore of the lake. It's too far away for me to tell what's going on but I can see the beasts every once in awhile throwing more wood on the blaze. They must be very near where I buried Morris. Would they dig him up and eat him?

Tsathoggua Papers #16

Midnight. God help me. The fire finally burned down and went out and even with the moonlight I could not see what was taking place. It was only late that I happened to notice one of the beasts climbing the tall pine tree to the west of the lake. If not for the bright moon behind the tree I would not have noticed him at all, but with that light I could see that the beast was carrying some large object with him, stung under one arm. It was only when the beast reached near the peak of the tree that I could see that it was carrying Morris's frozen body, unearthed by the monsters after they had thawed the grave with that fire. The beast left Morris hanging in the top branches of the tree and then climbed down. They're all assembled now down near the lake somewhere and I can hear them singing and chanting, and above all of it I can hear the voice of Berringer, leading them on with a screaming voice. Even now this sound is being drowned out by the whistling of a great wind and in the distance I can hear a tremendous storm coming. I have latched the shutters and door tightly, but the wind blows through them anyway. The temperature is dropping so quickly my fingers are numb and it is hard to write. That terrible screaming of the wind! The whole cabin is rocking ....

make a Spot Hidden roll, the investigators may notice that the very top of the tree has been snapped off.

Reaching the top of the tree can be accomplished with a single Climb roll. Just as the climber reaches the top and peers over it, he will discover to his horror a decayed human head, frozen solid and wedged in a forked branch. The head is snapped cleanly off at the neck. The sudden sight of this thing costs 0/1D6 Sanity points. If an investigator goes temporarily insane while in the treetop, he will release his grip and (with a long drawn-out scream) fall fifty feet to the ground, taking 4D6 points of damage (this has already been reduced for the soft snow). If the investigator does not lose control, he will still be startled by the sight, losing his hold on the tree. He can regain his grasp on the trunk with a quick Climb roll, but failing this, he will fall. A Jump roll will reduce damage by 1D6.

Many tracks lead to the northwest. The beasts traveled in this direction for some two hundred yards until reaching the nearby pine forest, where they split into two groups, one traveling north along the edge of the woods toward the mountains, the other heading west along the southern border of the forest. The investigators must choose which group they wish to follow, if they wish to follow at all. A light snow is beginning to fall, and the tracks will not last forever.

While halted at the point where the tracks diverge, one of the investigators, while looking across the vast expanse of undisturbed snow that lies due north of the cabin, notices a number of small, dark objects scattered across the field. There are no tracks, either human or sasquatch, in this area. If someone walks out to check on this he will find a number of small pine boughs, splintered and broken, strewn across the plain. Near one of the larger ones, the investigator will be horrified at the sight of a badly decayed human arm, frozen solid and broken off neatly at the shoulder, lying in the clean, white snow. (This sight costs 0/1D4 Sanity points.) The arm is dressed in the remains of a flannel shirt and is nearly covered with crude tattoos. If a Spot Hidden is made, it is revealed that the sleeve and arm are pierced by a number of small holes. A Know roll or Shotgun skill above 30% will identify these wounds as the kind that result from shotgun pellets.

If an investigator, after examining the many clues found here, makes a Cthulhu Mythos roll, he will realize that this area has been recently visited by a Great Old One, Ithaqua.

If the investigators choose to follow the trail heading west they will travel for four hours, and arrive at "The Body in the Tree." If they follow the group headed north, they discover some footprints among those of the sasquatch that could only have been made by a barefoot human. Another four hours of travel brings the party to the foot of a snow-covered rock wall (see "The Rock Wall"), where the trail will suddenly stop.

THE BODY IN THE TREE

After four hours the trail turns and heads north through the forest on the right. This turn is not made smoothly; the tracks show the group suddenly stopped and milled around before turning to the right and plunging uphill through the dark woods. It is obvious that if the sasquatch had continued on for another quarter mile, they could have turned north through a natural break in the trees. Due west of where the party stands is another large forest, its edge about a half mile away. The reason for the sudden change of direction is not obvious. An investigator who makes a Spot Hidden roll while scanning the forest to the west will notice a human body arched awkwardly in the top of one of the far trees and outlined against the sky. Spotting the corpse, even from this distance, costs the investigator a point of SAN if he misses his roll.

From this point the group may follow the sasquatch trail, which emerges from the other side of the dwindling forest and then turns northwest to arrive at the south entrance to the "Sasquatch Dens" four hours later. If the investigators choose to travel west then turn north through the break in the trees, they soon pick up the sasquatch trail and can follow it northwest. If the group investigates the body in the tree they need to travel to the edge of the forest a half mile away. Here, with a successful Climb, they discover an almost completely decayed corpse, reduced to little more than a skeleton and dressed in the rags of a trapper's clothing. Papers on the body identify the man as Douglas Makelhenny, the other guide hired by Bhule. His body was placed here as a sacrifice to Ithaqua, who will return soon on the cold north winds, bringing winter. The frozen corpse has lain here for quite some time in wait for the Great Old One but will be taken tonight when Ithaqua passes this way. If the group is within five miles of this spot tonight, they will hear the howling of Ithaqua.

If the investigator atop the tree makes a Spot Hidden roll, he will see what appears to be a small Indian village in a clearing on the side of a hill. While here there is a 40% chance that the investigators will be attacked by 1D6 Indians,who will break off if any are killed or seriously wounded.

THE ATHEPASKAN INDIANS

Athepaskan is a language group encompassing many Indians in British Columbia, among them the Chipewyan, Kaska, Slave, and Beaver bands. Little is known of the culture, as it was disrupted under the auspices of the fur-trading companies who came to this area in the 18th-19th centuries, but it is thought that it was based on clans linked to specific totemic animals. They lived in conical skin tents and built toboggans rather than dogsleds. Clans owned specific hunting territories that were closely guarded, but it is believed that this is a result of the over-hunting encouraged by the fur companies, who soon had most of the Indians in debt to them.

As a result of this sudden culture shock, a small group of the Indians retreated to the foothills, alternately avoiding the approaches of white men and the small band of "hairy men" whom they came to hold as sacred. Any white men found in this area are ruthlessly attacked by these Indians and the bodies placed high in trees for Ithaqua. The Indians do not worship the Great Old One, but fear him and leave sacrifices of humans and game animals in an attempt to appease the being.

There are only six members of the clan left—all adult males capable of fighting. The Indians flee if one of their number is gravely wounded or killed. If captured, they refuse to speak, making every possible effort to escape. They possess bows, but prefer to charge suddenly from the cover of a nearby wood hoping to overwhelm the investigators.

THE BODY IN THE TREE

The Sasquatch

These descendants of the furry voormis of ancient Greenland have grown large and strong over the years. The average male now stands over seven feet tall. They are covered with a thick orangish-red hair that is thinner or absent on the forearms, lower legs, and face. The exposed skin is a light tan color and of a leathery texture. Their long legs end in broad feet with ridged pads. These adaptations allow them to move quickly through deep snow. They are also good climbers, sometimes storing food in trees or on rock ledges.

A SASQUATCH

The sasquatch, although experimenting with primitive bows, possess no missile weapons other than hurled rocks, clubs, or stone axes. They are generally vegetarians but relish meat when an occasional kill is made, eating it raw. They have learned the use of fire from Bhule but do not make a practice of keeping a fire burning in the valley. The sasquatch speak in a simple language consisting of guttural sounds and gestures, but recently some have been taught pidgin English by Bhule. At least six or eight of the adults speak crude English.

With the coming of Bhule, the sasquatch have once again become active worshipers of Ithaqua, out of the desire to defend themselves from man. Bhule discovered the Calling spell, written on the walls of the cave of the priest, and taught it to some sasquatch. The only time they have used it was to kill the "sasquatch expert" who lived by Murtle Lake. They will use it again against the investigators if other methods fail.

TYPICAL ADULT MALE SASQUATCH

characteristics	*rolls*	*averages*
STR	4D6+6	20
CON	4D6	14
SIZ	4D6+6	20
INT	2D6+3	10
POW	3D6	10-11
DEX	3D6	10-11
Move: 8	HP 17	

Av. Damage Bonus: +1D6

Weapons: Fist 65%, damage 1D3+db
Grapple 75%, damage special
Stone Axe* 70%, damage 1D8+2+db
Thrown Axe 50%, damage 1D8+1D3
**The stone axe can be thrown 15 yards.*

Armor: 3-point of thick hide and hair.

Spells: Some know Call/Dismiss Ithaqua.

Skills: Climb 80%, English 25%, Hide 55%, Jump 55%, Listen 65%, Sasquatch 50%, Sneak 55%, Spot Hidden 55%, Throw 50%, Track 60%.

Sanity Loss: Seeing a sasquatch costs 0/1D8 SAN. Since the sasquatch are natural beings, later loss may be lessened, as the Keeper deems appropriate. This should be done when the investigators see them as more than just horrible beasts.

TYPICAL INDIAN

STR 15	CON 15	SIZ 11	INT 12	POW 11
DEX 15	APP 11	EDU 0	SAN 55	HP 13

Damage Bonus: +1D4

Weapons: Fist 80%, damage 1D3+1D4
Knife 75%, damage 1D6+1D4

Skills: Athepaskan 60%, Climb 80%, Dodge 66%, English 10%, First Aid 70%, Hide 75%, Jump 75%, Listen 75%, Medicine 25%, Sneak 70%, Spot Hidden 75%, Swim 75%, Throw 65%, Track 90%.

THE ROCK WALL

Investigators following the tracks leading north from Murtle Lake go on a long uphill climb bringing them, after four and a half hours, to a near-vertical rock face, where the trail abruptly ends. Among the footprints at the base of the cliff are those of the human who accompanies them. Obviously, the sasquatch climbed the rock wall. Climbing this 75-foot wall requires three separate rolls, one each at 20, 40, and 60 feet. At the top the investigators find a cave about fifty feet deep occupied by a large cairn of stones. The snow atop this mountain, which is the most southerly of the range, is scanty and drifting but the trail of the sasquatch is discernible. This trail leads to the north entrance of the "Sasquatch Dens" in three hours.

If the group dismantles the cairn (takes one man-hour), they need SAN rolls when they find the corpse of a young woman whose drying body bears the coarse, orange hair of some kind of animal. Failure to make this roll costs 1D8 SAN points. The investigators may or may not be able to identify this woman as Donna Lester.

The Sasquatch Dens

These are located in a hidden valley between two sheltering peaks. This pass can be approached from either the north or the south, with widely differing results. From the north the investigators approach the dens from high ground and get a glimpse or two of it before actually entering the valley proper. From a vantage point, the investigators may Hide and observe events below. Hearing any dialogue at this distance requires a Listen roll. From the south, unless the group uniformly succeeds in at least one of a Listen, Hide, or Sneak roll, they will turn the last bend to find themselves exposed to the view of everyone in the dens. At least the first three members of the party are suddenly exposed to view and need Luck rolls to scamper back out of sight before being noticed. They are only about 25 yards away from the central part of the cave village but an investigator making a Hide roll will be able to peek around and observe events.

If the investigators approach during daylight hours, most of the band are out foraging. The only ones in camp are two older females, a half dozen youngsters, and the kidnaped Bill Paragent, doing the most ridiculous imitation of a chimpanzee the investigators have ever seen. Hopping about, occasionally scratching his ribs, Bill plays and wrestles with the young while the two older females sit nearby watching. One of the youngsters, a half-grown male, is missing a foot. Witnessing the mass of sasquatch costs the investigators 0/1D8 Sanity

THE SASQUATCH DENS

points. Although frightening in appearance, the sasquatch are considered to be more natural beings and SAN losses are reduced as the investigators gain more experience with the beasts. Seeing a sasquatch father at gentle play with his children would certainly not be as frightening as meeting him in a snowy forest at night. The keeper needs to make judgments as the adventure progresses, but as long as the sasquatch are believed to be some kind of horrible monsters, the SAN loss will remain at 0/1D8. This ends when the investigators reach an understanding of the situation that confronts them.

If attacked, this group offers no resistance, fleeing at the first sign of humans or at the sound of the first gunshot. They will run out of whatever pass is open and then circle around to locate the tribe's hunters. Bill will flee with the rest. Twenty minutes later, the whole tribe will return.

If the investigators approach at night, they will come upon nearly the entire tribe, consisting of eight large males, three smaller males, and eleven mature females of varying ages, plus those present during the day. Witnessing this group going about their almost human-like activities will cost 0/1D6 Sanity points.

If this scene is observed for a short time and a Linguistics roll made, the investigators realize that the beasts occasionally speak to each other in rudimentary English. Three of the males sit, carefully chipping pieces of flint to be used in the manufacture of the stone axes that they carry.

Three caves open on the western side of the small valley: two large openings near the floor of the pass, and another, smaller cave about twenty feet above these. After ten minutes a figure will emerge from the smaller, high cave and stand for a moment on the ledge before descending to the valley floor. Investigators missing their SAN roll lose 1D6 points at the sight of Terrence Bhule standing barefoot and naked to the waist, arms folded across a chest matted with coarse, orange hair and the tanned scalp of the Tibetan yeti upon his head. After gazing serenely down upon the tribe, Bhule carefully climbs down the rocky face to the valley floor, to assemble the sasquatch for a short meeting. He addresses the group with grunts and gestures, occasionally interspersed with a word or two of English. A few of the sasquatch listen attentively. In less than five minutes the meeting ends and, gathering their crude weapons, the sasquatch move out the south end of the valley on a foraging trip that will last for three hours unless events bring them back sooner.

If the investigators are hiding in this end of the pass, they may attempt to flee, but the sasquatch spot their tracks and follow, beginning "The Pursuit." The party could attempt to parley with Bhule. If the party is at the north end of the pass, they can wait quietly until the band has gone, leaving behind only the few members of the tribe present in the day.

If the investigators explore the cave dens of the sasquatch, they can find that the two larger caves, near the floor of the valley, are communal living quarters. There is quite an accumulation of rocks and branches with large comfortable "nests" placed in corners of the caves. Each cave and the items contained can be thoroughly examined in twenty minutes time or quickly perused in five with two separate Spot Hidden rolls. In the cave on the left the investigators may discover, in a dark corner, a crude, wooden crib, complete with rockers. The second Spot Hidden turns up a small cache of toys: crudely carved animals, one mounted on nearly round wheels.

The cave on the right also contains two items of interest. One is a crude bow complete with a half-dozen arrows. The execution is not good but shows promise. The second item is even more surprising. Tucked under the edge of one of the nests is a rolled piece of paper and a quill. Written on the top of the paper, in ink, is a short quotation from the *Eltdown Shards*. On the bottom written in red berry juice is the same quotation, in a much cruder, child-like hand.

The smaller cave located twenty feet above takes a Climb roll to reach. The cave forks about ten feet in. The short fork on the right opens into a small chamber obviously tenanted by Bhule, and the left fork leads back into darkness. Exterior light reaches Bhule's chamber for most of the day, giving it at least minimal illumination.

BHULE'S CAVERN

Bhule's cave is much smaller than the caves below and takes only ten minutes of intensive search to turn up everything of value. Besides the remnants of the camping supplies brought by Bhule (among these a compass, sleeping bag, preserved foods, etc.), there is a small collection of books, an odd thing to bring on a camping trip. These include *The Decline and Fall of the Roman Empire* by Gibbons, Frazer's *The Golden Bough*, *Celestial Objects for the Common Telescope* by the Reverend T. W. Webb, *The Book of the Dead* translated by E. A. Wallis Budge, *Hoyle's Rules of Games*, *Robert's Rules of Order*, a small collection of medical books and herbal medicines, a book on primitive metallurgy, a world atlas, a copy of the *Eltdown Shards*, a collection of Shakespeare, a book of Greek and Roman myths, and a copy of the diary found at the Greenland seminary school. Among these books is Bhule's notebook (*Tsathoggua Papers #17*).

In Bhule's atlas, the map of British Columbia has an area circled in red pencil. This spot is about 150 miles north of the present location and (though the investigators won't realize it) is the area earmarked by Bhule as the future home of the sasquatch.

CRYPT OF THE ANCIENT PRIEST

If the investigators follow the dark cavern back into the side of the mountain, they will discover, after traveling fifty yards, a narrow opening that must be squeezed through. The opening is SIZ 13. Someone of SIZ 14 or 15 may attempt to squeeze through but becomes stuck if he fails a DEXx5% roll, remaining wedged helplessly and completely blocking the opening. The investigator is trapped with a resistance STR of 20. If his friends are unable to free him, he has to wait for the inevitable return of the sasquatch. Yanking the investigator free gives 1D4 points of damage from bruises and abrasions. An investigator who successfully negotiates this tight squeeze does not have to roll to pass through the opening again.

If the investigators make it past the narrow spot, they will find that the cave extends only another 25 feet before ending in a small chamber. Ten feet away, propped up against the back wall of the chamber, is the dried, parchment-like body

Tsathoggua Papers #17

The first part of the journal was clearly written shortly after Bhule's trip to Greenland. It appears that the rest of the journal was written after Bhule was taken to the sasquatch dens.

I, Terrence Bhule, in light of the discoveries recently made by me and others while on expedition in Greenland, and in light of recent events, have come to some kind of understanding of myself. I have discussed this issue with Donna and she agrees with me in all details. At first frightening, the information contained in the diary found in Greenland seems to confirm my long-growing suspicion that my ancestry is not strictly human. It is my belief that if either Donna's or my family tree were traced, we would find in our lineage the two orphans rescued from Greenland by the Dutch whalers. These children were the offspring of a Viking father and a pre-human mother. I would guess that her genes were recessive and the children manifested none of their mother's characteristics, but this is only conjecture. Through chance, these genes have been reinforced in both Donna and me, and while at first this discovery seemed horrible, it came to assume a feeling of relief for the both of us, a sudden realization of who we really were. With the discovery recently made in British Columbia, Donna and I have decided to seek out our other people and perhaps we shall choose to live with them, I don't know ...

I'm feeling well enough to write now, and bring things up to date. Donna is dead as a result of the injuries inflicted upon her by the Indians. It has been explained to me that they were only attempting to defend the territory belonging to the sasquatch (they call themselves Oh-man), the Indians holding them in some kind of reverence. I have already made plans to inter her in a cave some few miles away from here. In the meantime, my hosts have treated me well, almost in a manner reserved for respected guests. Although the loss of Donna is saddening, I feel a warmth and gladness that abounds here despite what hardships these beasts may suffer.

Donna has been buried beneath a cairn of stones in the chosen cave. I shall visit her from time to time. In the meantime, my new family and I have come to learn many things from each other. Their language is quite primitive, but they learn English fast enough, almost seeming starved for the kind of abstract words that they need to describe what they feel and perceive. They also show themselves to be quite mechanically-minded—good tool makers—and although they seem to have little use for it, they quickly learned the principles of building a fire. I think that it would be a grave mistake to consider the intelligence of these creatures too lightly.

A discovery. One of the Oh-man took me up to the small cave above and in the back. After squeezing through a narrow opening, I discovered a shrine, placed here by the Oh-man thousands of years ago. In the small cavern I found a mummified body of one of the Oh-man, dressed in a similar fashion to the mummy found in Greenland. The walls were written with a prayer to Adukwa, but most interesting were the two stone tablets that flank the body. Contained on these stones is the story of how the Oh-man came to this place after being driven from their homeland. I now often meditate in this cave and the Oh-man claim I am the recipient of visions. I would not like to think this myself, but I do know that I and my people cannot remain here much longer. Man comes and when man comes the Oh-man must leave or die. This is how it is. I intend to lead an exodus to the north. Somewhere we will discover a place untouched yet by humans where the Oh-man can live in peace.

We are keeping watch on our possible enemies, those that fear us without knowing us. Paragent I am unsure of. It seems that he remembers nothing of the Oh-man, but I am inclined to think that he knows more than he is telling anyone. If we should discover otherwise, he will have to be eliminated as a potential hazard.

As for Handelman, I don't hold a lot of hope. Knowing the man as I do, I doubt that he will consider the offer to come and live with us. If he doesn't he dies. I will do what I must to ensure the survival of my people.

of a small sasquatch dressed in ceremonial garb complete with feathered headdress. Seeing this mummy costs 0/1D6 Sanity points. The body is flanked by two stone tablets carved with the hieroglyphics of the voormis. A portion of the wall of the chamber has some additional writings on it.

THE VOORMIS MUMMY

The body is one of the renegade, prehuman priests of Ithaqua and the one who led the final remnants of his people to this location in North America. When he died, he was enshrined in this cavern along with the tablets that carried the history of the sasquatch migration. The death of this last priest trained in the rites of Ithaqua, combined with the fact that the evolving sasquatch became too large to visit the shrine, contributed to the loss of their cultural heritage. Bhule rediscovered this cave and its secrets.

Both the tablets and the writings on the walls are in a version of the language first found on the wall in Greenland. If the tablets are taken and later deciphered, they are found to contain the history of the great migration away from Greenland (See *Tsathoggua Papers #18*). If the writings on the wall are deciphered, they are found to include a prayer to Ithaqua and a version of the Call/Dismiss Ithaqua spell. This can be learned in a half hour's time with a roll of INTx2% or less.

Tsathoggua Papers #18

I am Knaarrl, the last of the priests of Adukwa, and I die in the temple to my god. This is what I write:

Long ago, my people, driven from their homeland in the north, came here with their master Adukwa and were told that they should follow his cold winds south and that he would, in turn, follow them with his winds. His people did this and they are here. Still my heart questions: why bring us here where there is nothing? Why does our god's very being, his great cold, hurt and kill his people? These are the questions that my heart has asked me and I have answered my heart as only I could. I will be the last priest of the god Adukwa. I have trained no youngsters to perform his ceremonies or to call his prayers. For this Adukwa has promised to feed on my soul, but I know he no longer feeds on my people. No longer do my people kill their own to place on high for Adukwa. I have shown them how to sacrifice animals to appease him and he must be satisfied with these. He cares not anyway for any but blood and flesh and I will not teach his prayers to my people. Though these be inscribed here on the wall of the temple, they will soon be forgotten.

On the day of my death,

Knaarrl

The sasquatch, if alerted to the presence of intruders in their valley, return quickly, entering the valley from both directions in an effort to trap the investigators. They are very quiet. If the party has posted guards, they need a successful Listen or Spot Hidden roll to avoid being suddenly grappled from behind by a sasquatch.

THE PURSUIT

If the investigators are discovered by the sasquatch they are immediately pursued. The sasquatch stay out of sight or range of the group most of the time, traveling along the party's flank and harrying them. The flight to Dogfork takes ten hours. Roll 1D6 each hour:

1-2. Rock attack. A small group of 1-4 sasquatch have managed to get within 50 feet of the group without being seen. Each throws a rock, capable of doing 2D3 damage with an accuracy of 25%. Investigators not actually hit by a rock have a chance to fire one shot before the sasquatch melt back into the snow.

3. The investigators spot a sasquatch exposed to fire. If guns are at the ready, investigators can fire normally for one round. Weapons not at the ready get only one shot. The investigators can tell if they hit the sasquatch, but are unlikely to know if it has been killed or not.

4. Full-scale assault. The emboldened sasquatch (sans Bhule) charge. Gunfire, even over their heads, causes them to retreat. If unwounded, they will press their charge harder the next time.

5. Bhule appears at a distance (two hundred yards) and demands that the investigators surrender. He promises them safety and good treatment. If an answering investigator can make a successful Persuade roll while asking for a meeting, Bhule will agree (see 6 below).

6. This event only occurs once. If it fails or if the investigators refuse to meet, future rolls of 6 are treated as "no result." Bhule appears at a distance and requests that he be allowed to negotiate with the investigators. He points out that he is unarmed except for a hand axe. He will only come if the group allows him to be accompanied by one of the sasquatch.

Upon meeting Bhule again, the investigators may notice that he has grown a little stronger and healthier. He has also put on some weight, making it necessary for him to send the younger sasquatch in and out of the cave shrine when he wants to study the tablets contained therein. After speaking with Bhule, an investigator making a Psychology roll notices something

changed in his personality. He is now mildly insane. The only manifestation of this insanity is his obvious allegiance to the small band of sasquatch. He feels more kinship toward these beasts than he does toward the human race. Investigators realizing this may attempt to capture and return him to society for treatment. He may be cured, but in the future would remain susceptible to the same influences and could be drawn back to this area again to seek out his distant relatives.

If the investigators parley with Bhule, he seems fair and honest, though his terms are harsh. He insists that the investigators return to live with him and the rest of the band—forever! He understands that this is a hardship but feels that to allow someone to return to civilization with this knowledge would prove a disaster to the sasquatch. He can guarantee the investigators a position of respect within the tribe as teachers and assures them that neither he nor any of his tribe bears a grudge for any injury or killings that have occurred. "My people are not vengeful," Bhule states.

It is likely that these arrangements are unacceptable to the investigators. They have one chance of changing Bhule's mind. An investigator must convince Bhule of the investigator's sincere desire to keep his secret safe from the world with a Persuade roll. Bhule's position is quite strong and he knows the facts. He will Persuade against the investigators. If the investigator wins the argument, Bhule is persuaded to allow them to return to Dogfork unmolested. If the investigator loses the debate, or should he attempt Fast Talk or other trickery, Bhule dismisses them as untrustworthy and continues with his attempts to kill or capture the party. If the parley fails, Bhule and his companion will take up the pursuit once again.

Each time a sasquatch is wounded during the pursuit, there is a 10% chance (plus an additional 10% for every wounding thereafter) that Bhule will lose his temper and attempt to Call Ithaqua to destroy the party. If a sasquatch is killed, Bhule will automatically do this. If the Calling is successful, Ithaqua arrives, possibly killing or carrying off members of the group while the sasquatch return to their valley. If the Calling fails, the sasquatch continue the pursuit to the limits of town. If the group is close to Dogfork when Ithaqua is Called, the small town may also fall victim to the Great Old One.

TERRENCE BHULE, age 28, Sasquatch Chief and Former Anthropologist

STR 17	CON 18	SIZ 16	INT 15	POW 15
DEX 15	APP 9	EDU 17	SAN 30	HP 17

Damage Bonus: +1D6

Weapons: Fist 75%, damage 1D3+1D6
Hatchet 50%, damage 1D6+1+1D6
Thrown Hatchet 25%, damage 1D6+1+1D6

Skills: Anthropology 90%, Archaeology 35%, Astronomy 15%, Athepaskan 85%, Biology 45%, Camouflage 25%, Chemistry 10%, Climb 80%, Cthulhu Mythos 18%, Dodge 75%, Drive Dog Sled 75%, English 85%, Eskimo 85%, First Aid 75%, French 75%, Geology 15%, Hide 45%, History 25%, Jump 65%, Latin 30%, Library Use 65%, Listen 75%, Navigate 35%, Occult (Eskimo lore) 35%, Persuade 35%, Ride 45%, Sasquatch 25%, Sing 35%, Sneak, Spot Hidden 65%, Swim 75%, Throw 25%, Track 65%.

It can be assumed that the investigators have already seen at least some of the sasquatch and possibly Bhule. Therefore, the sight of Bhule wearing the scalp of the yeti and accompanied by the huge, shaggy beast costs only 0/1D3 Sanity loss.

TERRENCE BHULE

Bhule parleys as outlined in his character description. If the negotiations are a failure, Bhule leaves and the harassment by the sasquatch continues. He won't violate the terms of the truce unless they are first broken by the investigators. During the course of these negotiations, the accompanying sasquatch suddenly interrupts the conversation to interject a point (up to the gamemaster) on a subject in a halting, guttural voice. His point is well made, but the idea of the sasquatch speaking to them in their own language costs all investigators 0/1D2 Sanity points.

Conclusion

Bhule plans to lead the band of sasquatch north to a less inhabited area. If he has succeeded in kidnaping or killing all those who threaten to expose the existence of the sasquatch (or has been convinced by the group that they will keep his secret) this move will begin next spring. If Bhule fears exposure, he will, despite the risks, empty the caves of all evidence and immediately move the band north along with any prisoners.

Unless the investigators noted the location marked in Bhule's atlas, the sasquatch can live in their new home for years. If Bhule is killed or captured, the sasquatch, without leadership, will return to their secret valley.

If the investigators alert the public to the existence of the sasquatch, these beings may be discovered and exterminated by hunters, scientists, or others. Even those meaning no harm to the beasts may frighten them with attempts to observe them. If this occurs, the investigators should lose 1D10 SAN each when they realize that they are responsible for the extinction.

If the investigators choose to take no action against the leaderless sasquatch and allow them peacefully to live out their lives in the valley, they are awarded 1D6 SAN. If the investigators leave Bhule alive and also stay quiet about the matter, they receive an award of 1D8.

Investigators who attempt to bring the matter to the attention of the Canadian government are invited to an interview with William Lyon Mackenzie King, who served as Canadian Prime Minister through most of the years 1921-1948. It was discovered after his death that Mackenzie King was a secret spiritualist who spent time gazing into crystal balls. Mackenzie King, more than anyone, realizes the significance of the party's discovery and assures them that all steps will be taken to keep the beasts a protected secret. This brings the investigators an award of 2D6 SAN. ■

APPENDIX

An overview of Hyperborean creatures, and statistics for Hyperboreans and the voormis.

The Hyperborean Age was a time of great magic and horrific creatures. The greatest peoples of the time were the Hyperboreans and the voormis, described here. Many other creatures would be appropriate to use, if a keeper wishes to expand his Tsathoggua campaign. Certain gods lived below Mount Voormithadreth in ancient Hyperborea, among them Tsathoggua, Atlach-Nacha, and Abhoth. The serpent people lived there as well, despite the fact that their Valusian empire was long gone. Though they largely fled Hyperborea, the cannibalistic gnoph-keh were still occasionally seen wandering the plains. Hyperborea is a million years gone, but many of its inhabitants live still.

Voormis

"They stood only half-erect, and their shaggy heads were about his thighs and hips, snarling and snapping like dogs; and they clawed him with hook-shaped nails."

—Clark Ashton Smith, "The Seven Geases"

The voormis are a race of primitive dog-like humanoids that dwell in deep, dark caverns. Normally nocturnal, these creatures are savage, cunning hunters who fiercely defend their mates and offspring. These brutes know no fear and the females are even more savage than the males. The voormis worship the Great Old One Tsathoggua.

Although the voormis are mostly extinct today a few isolated tribes may still exist in the northern hemisphere. These creatures are the ancestors of the sasquatch and the yeti.

VOORMIS, Savage Humanoids

characteristics	*rolls*	*averages*
STR	2D6+8	15
CON	3D6	10-11
SIZ	2D6+3	10
INT	1D4+6	8-9
POW	3D6	10-11
DEX	3D6	10-11
Move 8		HP 10-11

Av. Damage Bonus: +1D4

Weapons: Claw 30%, damage 1D6+db
Bite 30%, damage 1D4

Armor: None

Spells: if a voormis' INTx1 or less is rolled on 1D100 it knows 1D3 spells. Contact Tsathoggua and Contact Formless Spawn of Tsathoggua are common.

Sanity Loss: 0/1D6 Sanity Points to see a voormis.

Hyperboreans

"The man was a stranger; possibly a travelling merchant from outland realms, the usurer thought—or else an outlander of more dubious occupation. His narrow, slanting, beryle-green eyes, his bluish, unkempt beard, and the uncouth cut of his sad raiment, were sufficient proof of his alienage."

—Clark Ashton Smith, "The Weird of Avoosl Wuthoqquan"

Small and slender, Hyperboreans are seldom more than five feet tall. Their hair is light blond to white and their eyes are gray or straw-colored. They have large, straight noses and earlobes longer than those of most humans.

The Hyperboreans were a great race that built a fabulous culture that rose and fell before the dawn of recorded history. Master of magic, science, and art, the heritage of these people was passed down to the lands of Mu and Atlantis and eventually found its way to ancient Egypt. The *Book of Eibon* was written by a great wizard who lived in Mhu Thulan in Hyperborea.

The great Hyperborean civilization fell to ruin when Hyperborea was engulfed by the freezing ice age and their fabulous cities were destroyed or buried underneath the enroaching glaciers. Today, the Hyperboreans are an all but extinct race. There may be only very tiny groups of Hyperboreans left, hidden in the cold, glacial areas of the world. Those surviving descendants of this once-great civilization live today as primitives, utilizing stone weapons and tools.

Statistics are those of normal humans, except for SIZ and INT.

HYPERBOREANS, Builders of a Once-great Civilization

characteristics	*rolls*	*averages*
STR	3D6	10-11
CON	3D6	10-11
SIZ	2D4+4	9
INT	2D6+8	15
POW	3D6	10-11
DEX	3D6	10-11
APP	3D6	10-11
Move 8		HP 10

Av. Damage Bonus: None

Weapons: Stone Knife 25%, damage 1D4+db
Spear 25%, damage 1D8+db

Armor: None

Spells: Hyperborean wizards or their shaman descendants know 1D10 spells.

Sanity Loss: There is no Sanity loss for seeing a Hyperborean. ■

THE COMPACT TRAIL OF TSATHOGGUA

When ancient writings are discovered on a floating iceberg, an expedition is formed at Miskatonic University to investigate. What secret lurks on the sterile Greenland icecap? A grim finding in Canada leads investigators to delve into the folklore of that land. What living horror grows behind the sasquatch legend? *The Compact Trail of Tsathoggua* contains a mini-campaign in two scenarios, seeking for truth in the northern wastes. Tsathoggua's curse awaits the unwelcomed investigators of the occult and the unknown.

This Fright Night scenario pack is suitable for beginning keepers and investigators. It serves well as an introduction to the game and exposes new players to both the Cthulhu Mythos and the occult. The scenarios in this supplement are short, providing two nights of fright!

CALL of CTHULHU

HORROR ROLEPLAYING

Over sixty supplements have been created for the long-honored game. The latest include *The London Guidebook*, *Horror's Heart*, *The Uttati Asfet*, and a new edition of *Masks of Nyarlathotep*. *Cthulhu* and its supplements have won more than forty gaming awards. See the latest catalog for what is presently in print.

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Mythos: The Dreamlands is the newest release for the *Mythos* collectable card game. The 200 new cards in this set allow players to discover a whole new dimension. Journey through the City of the Gugs. Visit the ruins of doomed Sarnath. Follow in the footsteps of Randolph Carter, and quest for the Castle of the Great Ones on Kadath. This set is completely compatible with earlier *Mythos* releases.

The *Mythos Standard Game Set* is still on sale, and represents a great way to start playing *Mythos*. It contains two 52-card decks, already customized and ready to play.

MYTHOS

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